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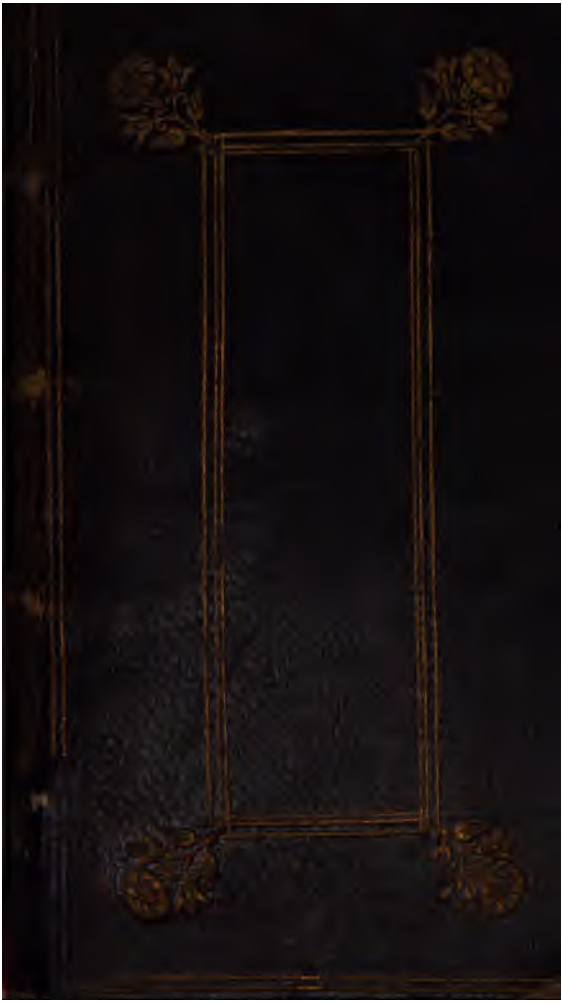

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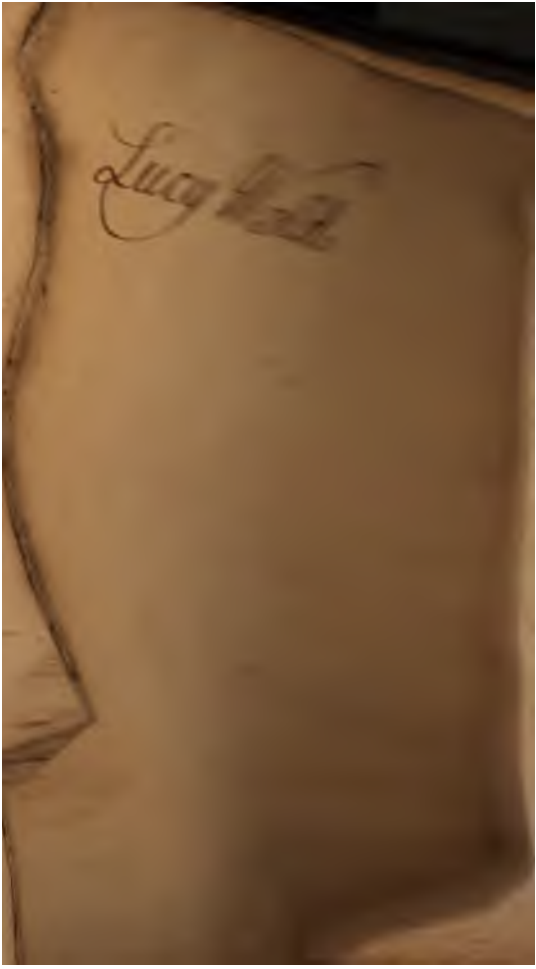

ENCHIRIDION.

Containing

INSTITUTIONS,

DIVINE. { Contemplative. / Practical.

MORAL. { Ethical. / Oeconomical. / Political.

Written By

FRA. QUARLES.

LONDON,
Printed by *T. James* for *Thomas Helder*
at the *Angel* in *Little Britain*.
1681.

141. K. 414

TO

The glorious Object of our Expectation,

CHARLES

Prince of WALES.

SIR,

WHen Subjects bring Presents to their Princes, 'tis not because their Prince wants them, but that Subjects wants better ways to express the bounty of their unknown affections. I know your Highness wants not the best means that all the World affords to ground and perfect You in all those Princely Qualities, which befits the hopeful Son of such a Royal Father, yet the boldness of my zeal is such, that nothing can call back mine Arm, or stay the progress of my Quill, whose emulous desire comes short of none in the expressions of most loyal and unfeigned affection. To which end, I have presum'd to consecrate these few lines to your illustrious Name, as Rudiments *to ripen (and they will ripen) with your growing youth,*

if they but feel the Sunſhine of your gracious eye. My ſervice in this Subject were much too early for your Princely view, did not your apprehenſion as much tranſcend the greatneſs of your years; the forwardneſs of whoſe ſpring thruſts forth theſe haſty leaves. Your Highneſs is the expectation of the preſent Age, and the point of future hopes: and curſed be he that both with pen and prayers ſhall not be ſtudious to advantage ſuch a high-priz'd bleſſing: live long our Prince: and when your Royal Father ſhall convert his Regal Diadem into a Crown of Glory, inherit his Vertues *with his* Throne, *and prove another* Phenix *in ſucceeding generations. &c.*

Prayed for, and Prophecied,

By,

Your Highneſs moſt Royal,
and moſt humble Servant,

FRA. QUARLES.

TO
The Reader.

ALL *Rules* are not calculated for the *Meridian* of every State. If all Bodies had the ſame *Conſtitution*: or all *Conſtitutions* the ſame *Alterations*; and all *Alterations* the ſame *Times*, the Emperick were the beſt Phyſician. If all States had the ſame *Tempers* and *Diſtempers*, and both the ſame *Conſervatives*, and both the ſame *Cures*; Examples were the beſt Directions; and Rules digeſted from thoſe examples, were even almoſt infallible. The Subject of Policy is *Civil Government*; the Subject of that Government is Men; the variableneſs of thoſe men diſabſolutes all *Rules*, and limits all *Examples*. Expect not therefore, in theſe, or any of the like nature, ſuch impregnable Generals, that no exceptions can ſhake. The very diſcipline of the Church eſtabliſh'd and confirm'd by the infallible choice, is not tyed to all *Times* or to all *Places*. What we here preſent you

with, as they are no *Rocks* to build perpetuity upon, ſo they are not *Rocks* to ſplit Beliefe upon; it is leſs danger to rely upon them than to neglect them; nor let any think (in theſe Pamphleting Days, and Audacious Times of unlicenc'd *Paſquils*) I ſecretly reflect upon Particulars, or look through a Mask upon the paſſage of theſe diſtempered Times; far be it off from my Intention, or your Imaginations: My true Ambition is to preſent theſe few *Political Obſervations* to the tender youth of my Thrice Hopeful Prince, which like an Introduction, may lead him to the Civil Happineſs of more Refined Days, and Ripen Him in the Glorious Vertues of his Renowned Father, when Heaven, and the Succeeding Age, ſhall ſtile him with the Name of *CHARLES* the Second.

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ENCHIRIDION.

Cent. I.

CHAP. I.

PIety and Policy, are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there War shall be Just and Peace honourable.

CHAP. II.

LET not civil discords in a forreign Kingdom, encourage thee to make invasion. They that are factious

factious among themſelves, are jealous of one another, and more ſtrongly prepar'd to encounter with a common enemy: Thoſe whom evil commotions ſet at variance, forreign Hoſtility reconciles. Men rather affect the poſſeſſion of an inconvenient good, than the poſſibility of an uncertain better.

CHAP. III.

IF thou haſt made a Conqueſt with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror ſits ſecure upon his new got Throne, ſo long as they ſubſiſt in power, that were diſpoil'd of their poſſeſſions by his Conqueſts.

CHAP. IV.

LEt no price nor promiſe of Honour bribe thee to take part with the enemy of thy natural Prince: Aſſure

Assure thy self whoever wins, thou art lost: if thy Prince prevail, thou art proclaimed a Rebel, and branded for death; if the enemy prosper thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason hates the Traitor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: if not, thy fall will be the greater: as worth is fit matter for glory; so glory is a fair mark for envy. By how much the more thy advancement was thought the reward of desert; by so much thy fall will administer matter for disdain: It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be depress as dangerous.

CHAP

CHAP. VI.

IT is the duty of a Stateſman, ſpecially in a free State, to hold the Common-wealth to her firſt frame of Government, from which the more it ſwerves, the more it declines: which being declin'd, is not commonly reduc'd without that extremity; the danger whereof, rather ruins than rectifies. Fundamental alterations bring inevitable Perils.

CHAP. VII.

THere be three ſorts of Government; Monarchical, Ariſtocratical, Democratical; and they are apt to fall three ſeveral ways into ruin: The firſt by Tyranny; the ſecond by Ambition; the laſt by Tumult. A Common wealth grounded upon any one of theſe, is not of long continuance; but wiſely mingled, each guard the other, and make that Government exact

CHAP.

CHAP. VIII.

LEt not the proceedings of a Captain, though never ſo commendable, be confin'd to all times: as theſe alter, ſo muſt they: If theſe vary and not they, ruin is at hand: he leaſt fails in his deſign, that meets Time in its own way; and he that obſerves not the alterations of the times, ſhall ſeldom be victorious but by chance: but he that cannot alter his courſe according to the alterations of the times ſhall never be a Conqueror: He is a wiſe Commander, and only he, that can diſcover the chance of Times, and changes his proceedings according to the times.

CHAP. IX.

IF thou deſire to make War with a Prince, with whom thou haſt formerly ratified a league, aſſail ſome ally of his, rather than himſelf: if he reſent it, and come, or ſend in aid, thou haſt a fair Gale

to

to thy desires: if not, his infidility in not assisting his ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEfore thou undertake a War, let thine eye number thy forces, and let thy judgment weigh them: If thou hast a rich Enemy, no matter how poor thy Souldiers be, if courageous and faithful: trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey than to defend thee: Gold is not able to find good Souldiers, but good Souldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war; if North the advantage is his

his: Cold is leſs tollerable than Heat: This is rather a friend to Nature, than enemy.

CHAP. XII.

IT is not only uncivil, but dangerous, for Souldiers, by reproachful words, to throw diſgrace upon the Enemy. Baſe terms are Bellows to a flacking Fury, and Goads to quicken up revenge in a flying Foe: He that objects Cowardice againſt a failing enemy, adds ſpirit to him, to diſprove the aſperſion, at his own coſt: it is therefore the part of a wiſe Souldier to refrain it; or of a wiſe Commander to puniſh it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to ſome loſs) than ſeek for ſatisfaction by the Sword; leſt while they two weaken themſelves by mutual blows, a third decide the controverſie to both their Ruins

Ruins. When the Frog and the Mouſe could not take up the quarrel, the Kite was Umpire.

CHAP. XIV.

LEt that Common-wealth which deſires to flouriſh, be very ſtrict both in her puniſhments, and rewards, according to the merits of the Subject, and offence of the Delinquent: let the Service of the Deſerver be rewarded, leſt thou diſcourage worth; and let the crime of the offender be puniſh'd, leſt thou encourage Vice; the neglect of the one weakens a Common-wealth, the omiſſion of both ruins it.

CHAP. XV.

IT is wiſdom for him that ſits at the Helm of a ſetled State, to demean himſelf towards his Subjects at all times ſo, that upon any evil accident they may be ready to ſerve his occaſion: he that is only gracious at the aproach of a danger

will

will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designs which require not sudden execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, layes himself open to his own Ruin, and makes himself prisoner to his own Tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use

War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakened with the disease, is bold too long, and wise too late. That peace is too precise, that limits the justness of a War to a sword drawn, or a Blow given.

CHAP. XIX.

LEt a Prince that would beware of conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to Rule, is more vehement than Malice to revenge.

CHAP.

CHAP. XX.

BEfore thou undertake a War, caſt an impartial eye upon the Cauſe: If it be juſt, prepare thy Army: and let them all know, they fight for God and thee: It adds fire to the ſpirit of a Souldier, to be aſſured that he ſhall either proſper in a fair War, or periſh in a juſt Cauſe.

CHAP. XXI.

IF thou deſire to know the power of a State, obſerve in what correſpondence it lives with her neighbouring State. If ſhe make Alliance with the contribution of Money, it is an evident ſign of weakneſs: If with her valour, or repute of forces, it manifeſts a native ſtrength: It is an infallible ſign of power, to ſell friendſhip, and of weakneſs to buy it: That which is bought with Gold, will hardly be maintained with ſteel.

CHAP. XXII.

IN the calms of peace it is moſt requiſite for a Prince, to prepare againſt the ſtorms of War, both Theorically in reading Heroick Hiſtories; and Practically, in maintaining Martial diſcipline: above all things, let him avoid idleneſs, as the bane of Honour; which in peace, indiſpoſes the Body, and in war, effeminates the Soul: He that would be in war victorious, muſt be in peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelf, either a true Friend, or a fair Enemy; it is indiſcretion to adhere to him whom thou haſt leaſt cauſe to fear, if he vanquiſh: *Neutrality* is dangerous, where by thou becomeſt a neceſſary prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Princes wiſdom, not only to chuſe, but

also to prefer wise Counsellours: and such are they, that seek less their own advantages than his, whom wise Princes ought to reward, lest they become their own carvers; and so good servants, turn bad Masters.

CHAP. XXV.

IT much conduces to the dishonour of a King, and the ill fare of his Kingdom, to multiply Nobility, in an over-proportion to the common people: cheap Honour darkens Majesty; and a numerous Nobility, brings a State to necessity.

CHAP. XXVI.

IT is very dangerous to try experiments in a State, unless extream necessity be urgent, or popular utility be palpable: It is better for a State to connive a while at an inconvenience, than too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be ſucceeded by a weak Succeſſor, he may for a while, maintain a happy State by the remaining vertue of his glorious predeceſſor: But if his life be long, or dying, he be ſucceeded by one leſs valiant than the firſt; the Kingdom is in danger to fall to ruin. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son: When *Alexander* ſucceeded *Philip*, the world was too little for the Conqueror.

CHAP. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practice of cruel exaction: For where the ſubject ſtands in ſenſe, or expectation of evil, he is apt to provide for his ſafety, either from the evil he feels, or from the danger he fears; and growing bold in conſpiracy, makes Faction; which Faction

tion is the Mother of Ruine.

CHAP. XXIX.

BE careful to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight, or agreement.

CHAP. XXX.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of strangers than his own peo-

ple, ſhall build them more ſecure in the affections of his Subjects.

CHAP. XXI.

CArry a watchful eye upon dangers before they come to ripeneſs, and when they are ripe, let looſe a ſpeedy hand: He that expects them too long, or meets them too ſoon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred eyes, and their ends to *Briareus* his hundred hands, and thou art ſafe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government moſt felicifies and perpetuates it; too ſudden alterations diſtemper it. Had *Nero* turned his Kingdom as he did his Harp, Harmony had been more honourable, and his reign more proſperous.

CHAP.

CHAP. XXXIII.

IF a Prince fearing to be aſſail'd by a forreign Enemy, hath a well arm'd people, well addroſt for War, let him ſtay at home, and expect him there: but if his ſubjects be unarm'd, or his Kingdom unacquainted with the ſtroak of War, let him meet the enemy in his Quarters. The farther he keeps the war from his own home the leſs danger. The ſeat of war is always miſerable.

CHAP. XXXIV.

IT is a neceſſary wiſdom for a Prince to grow in ſtrength, as he encreaſes in Dominions: it is no leſs vertue to keep, than to get: Conqueſts not having power anſwerable to their greatneſs, invite New Conquerors to the ruin of the Old.

CHAP. XXXV.

IT is great prudence in Statesmen, to discover an inconvenience in the birth; which so discovered, is easie to be suppress: But if it ripen into a custom, the sudden remedy thereof, is often worse than the disease: in such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast conquer'd a Land, whose Laws and Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: but if the Laws and Language differ, it is difficult to maintain thy Conquest;

queſt; which that thou may'ſt t
eaſier do, obſerve three things: Fir
to live there in perſon, (or rath
ſend Colonies:) Secondly, to a
ſiſt the weak inhabitants, a
weaken the mighty: Thirdly
admit no powerful Forreigner
reſide there. Remember *Lewis* t
thirteenth of *France*, how ſudden
he took *Milan*, and how ſoon
loſt it.

CHAP. XXXVII.

IT is a gracious wiſdom in a Prin
in Civil Commotions, rather
uſe *Juleps* than *Phlebotomy*; a
better to breath the diſtemper by
wiſe delay, than to correct it wi
too raſh an Onſet: It is more h
nourable, by a ſlow preparation
declare him a gracious Father, th
by a haſty war to appear a furi
Enemy.

CHA

CHAP. XXXVIII.

IT is wiſdom in a Prince in fair weather to provide for Tempeſts: he that ſo much relies upon his peoples faith, to neglect his own preparation, diſcovers more confidence than wiſdom: he that ventures to fall from above, with hopes to be catcht below, may be dead ere he come to ground.

CHAP. XXXIX.

HE that would reform an intent State in a free City, buys convenience with a great danger: To work this Reformation with the leſs miſchief, let ſuch a one keep the ſhadows of their ancient Cuſtoms, though in ſubſtance they be new: Let him take heed when he alters the natures of things, they bear at leaſt the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be ſatisfied with that which ſeems to be as well as that which is.

CHAP. XL.

UPon any difference between Forreign States, it is neither ſafe nor honourable for a Prince, either to buy his peace, or to take it up at intereſt: he that hath not a ſword to command it, ſhall either want it or want honour with it.

CHAP. XLI.

IT is very requiſite for a Prince, not only to weigh his deſigns in the flower, but likewiſe in the fruit: He is an unthrift of his honour that enterprizes a deſign, the falling whereof may bring him more diſgrace, than the ſucceſs can gain him honour.

CHAP.

CHAP. XLII.

IT is much conducible to the happineſs of a Prince, and the ſecurity of his State, to gain the hearts of his Subjects: They that love for fear, will ſeldom fear for love; it is a wiſe Government which gains ſuch a tye upon the Subject, that he either cannot hurt, or will not: But that Government is beſt and moſt ſure, when the Subject joys in his obedience.

CHAP. XLIII.

LEt every Souldier arm his mind with hopes, and put on courage: Whatſoever diſaſter falls, let not his heart ſink. The paſſage of providence lies through many crooked wayes: A deſpairing heart is the true Prophet of approaching evil: his actions may weave the webs of Fortune, but not break them.

CHAP.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment, from the malicious Scandals of the giddy headed multitude, and to punish it with great severity: Scandal breeds hatred; hatred begets division, division makes faction, and faction brings ruin.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick Commotions, or Foreign Invasions, is in the hearts of his Subjects; and the means to gain that strength, is, in all his actions to appear for the publick good, studious to contrive and resolute to perform.

CHAP.

CHAP. XLVI.

A Kingdom is a great building, whoſe two main ſupporters are the government of the State and the government of the Church: It is the part of a wiſe Maſter, to keep thoſe pillars in their firſt poſture, irremoveable: if either fail it is wiſdom rather to repair it than remove it: he that pulls down the old, to ſet up a new, may draw the Roof upon his head, and ruin the foundation.

CHAP. XLVII.

IT is neceſſary wiſdom in a Prince to encourage in his Kingdom *Manufacture*, *Merchandiſe*, *Arts*, and *Arms*: In *Manufacture* lie the Vital Spirits of the Body politick: In *Merchandiſe*, the Spirits Natural. In *Arts* and *Arms*, the animal: If either of theſe languiſh, the Body droops:

troops: As theſe flouriſh, the body flouriſhes.

CHAP. XLVIII.

TRue Religion is a Settler in a State, rather than a Stickler: while ſhe confirms an eſtabliſh'd Government, ſhe moves in her own Sphere: but when ſhe endeavors to alter the old, or to erect a new, ſhe works out of her own Vineyard: When ſhe keeps the Keys, ſhe ſends ſhowers of Milk: but when ſhe draws the Sword, ſhe ſails in Seas of blood: Labour therefore to ſettle Religion in the Church; and Religion ſhall ſettle peace in thy Land.

CHAP. XLIX.

IF thou entertain any Forreign Souldiers into thine Army, let them bear thy Colours & be at thy pay, leſt they intereſt their own Prince:

Prince: Auxiliary Souldiers are the moſt dangerous: a Forreign Prince needs no greater invitation to ſeize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a deſign, upon the report of thoſe that are baniſhed their Country, leſt thou come off with ſhame, or loſs, or both. Their end expects advantages from thy actions, whoſe miſeries lay hold of all opportunities, and ſeek to be redreſt by thy ruin.

CHAP. LI.

IF thou endeavoureſt to make a Republick in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſign: and if thou woul'dſt erect a Principality in a Land, where there is much equality

quality of people, thou ſhalt not eaſily effect it: The way to bring the firſt to paſs, is to weaken the Gentry: The means to effect the laſt, is to advance & ſtrengthen ambitious and turbulent Spirits, ſo that being placed in the midſt of them, their forces may maintain thy power; and thy favour may preſerve their ambition: otherwiſe there ſhall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the Preventing future miſchiefs, than to have a potent arm for ſuppreſſing preſent evils: Miſchiefs in a State are like Hectique Feavors in a body: In the beginning hard to be known, but eaſie to be cured; but let it alone a while it becomes more eaſie to be known, but more hard to be cured.

CHAP.

CHAP. LIII.

IF a Kingdom be apt to Rebellion, it is wiſdom to preſerve the Nobility and Commons at variance: where one of them is diſcontented, the danger is not great: The Commons are ſlow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not ſtrengthned by the Commons: then is danger, when the Commonalty trouble the water, and the Nobility ſtep in.

CHAP. LIV.

IT is very requiſite for a Prince to have an eye that the Clergy be elected, and come in, either by collations from him, or particular patrons, and not by the people; and their power hold dependance upon home, and not forreign Authority. It is dangerous in a Kingdom, where the Croſiars receive not their power from a Regal Sword.

CHAP.

CHAP. LV.

IT is a perilous weakneſs in a State to be ſlow of reſolution in the time of war: to be irreſolute in determinations is both the ſign and the ruin of a weak State: Such affairs attend not time: Let the wiſe Stateſman therefore abhor delay, and reſolve rather what to do, then adviſe what to ſay: Slow deliberations are Symptoms either of a faint courage, or weak Forces; or falſe haerts.

CHAP. LV.

IF a Conquerour hath ſubdued a Country, or a City abounding with pleaſures, let him be very circumſpect to keep himſelf and his Souldiers temperate. Pleaſures bring effeminacy, and effeminacy foreruns ruin: Such conqueſts without blood, or ſweat ſufficiently do revenge themſelves upon their intemperate Conquerours.

CHAP.

CHAP. LVII.

IT is an infallible ſign of approaching ruin in a Republick, when Religion is neglected, and her eſtabliſhed Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; and that he may puniſh looſeneſs the better, let him be religious, The joy of *Jeruſalem* depends upon the peace of *Sion*.

CHAP. LVIII.

LEt that Prince that deſires full Soveraignty, temper the greatneſs of too potent a Nobility; a great and potent Nobility quickens the people, but preſſes their Fortunes, It adds Majeſty to a *Monarch*, but diminiſhes his power.

CHAP. LIX.

IT is dangerous for a Prince to uſe ambitious *Natures*, but upon neceſſity,

ceſſity, either for his Wars, or to be Skreens to his dangers, or to be inſtruments for the demoliſhing inſolent greatneſs: and that they may be the leſs dangerous, let him chuſe them rather out of mean births, than noble; and out of harſh natures, rather than plauſible. And always be ſure to ballance them with thoſe that are as proud as they.

CHAP. LX.

LEt Princes be very circumſpect in the choice of their Counſellours, chuſing neither by the greatneſs of the beard, nor by the ſmoothneſs of the face; let him be wiſe, but not crafty: active, without private ends; couragious without malice; religious, without faction: ſecret, without fraud: one better read in his Princes buſineſs, than his nature: and a Riddle only to be read above.

CHAP.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierachy* grow too abſolute, it is wiſdom in a Prince, rather to depreſs it, than ſuppreſs it: All alterations in a fundamental Government bring apparent dangers; but too ſudden alteration threatens inevitable ruin. When *Aaron* made a molten Calf, *Moſes* altered not the Government, but reproved the Governour.

CHAP. LXII.

BEfore thou build a Fortreſs, conſider to what end: if for reſiſtance againſt the enemy, it is uſeleſs; a valiant Army is a living Fortreſs: If for ſuppreſſing the Subject, it is hurtful: it breeds jealouſies, and jealouſies beget hatred: if thou haſt a ſtrong Army to maintain it, it adds nothing to thy ſtrength; if thy Army be weak, it conduces much to thy danger.

danger; The ſureſt Fortreſs is the hands of thy Souldiers, and the ſafeſt Citadel is the hearts of thy Subjects.

CHAP. LXIII.

IT is a princely Alchymy, out of a neceſſary war, to extract an honourable Peace; and more beſeeming the Majeſty of a Prince, to thirſt after Peace, then Conqueſt: Bleſſedneſs is promis'd to the Peace maker, not to the Conqueror. It is a happy State whoſe Prince hath a Peaceful hand, and a martial heart, able both to uſe Peace, and to manage war.

CHAP. LXIV.

IT is a diſhonourable thing for a Prince to run in debt for State ſervice; but to pay it in the pardon of a Criminal Offence, is moſt dangerous. To cancel the faults of Subjects, with their deſerts, is not only

the Symptom of a disordered Common-wealth, but also of her ruin.

CHAP. LXV.

LEt not a Commander be too forward to undertake a War, without the person of his Prince: It is a thankless employment, where mischief attends upon the best success; and where (if a *Conqueror*) he shall be in danger, either through his own ambition, or his Princes suspicion.

CHAP. LXVI.

IT is a great oversight in a Prince for any respects, either actively, or passively, to make a forrain Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

CHAP.

CHAP. LXVII.

WHen the humors of the people are ſtirr'd by diſcontents or popular grief, it is wiſdom in a Prince to give them moderate liberty to evaporate; he that turns the humour back too haſtily, makes the wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levied an Army, thou findeſt thy ſelf to be weak, either through the want of Men or Money, the longer thou delayeſt to fight, the greater thy inconvenience grows; if once thy Arms falls aſunder, thou certainly loſeſt by thy delay; where hazarding thy Fortunes betimes, thou haſt the advantage of thy Men, and mayeſt by Fortune winne the day; 'tis leſs diſhonour

to be overcome by force then by flight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Souldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

CHAP. LXX.

CLemency and mildness is most proper for a Principality, but reservedness and severity for a Republic; but moderation in both; excess in the one breeds contempt, in the other hatred: when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

CHAP

CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of peace, in time of peace to encourage and respect his Commanders; when brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the cause, and by suggesting inducements to new wars, disturb and unsettle the old Peace, buying private honour with publick danger.

CHAP. LXXII.

BE not covetous in priority in advising thy Prince to a doubtful attempt, which concerns his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: when the spirit of a Prince is stopped in the discharge, it will recoyl and wound the first adviser.

CHAP. LXXIII.

IF being the Commander of an Army, thou eſpieſt a groſs and manifeſt error thine Enemy, look well to thy ſelf, for treachery is not far off. He whom deſire of victory binds too much, is apt to ſtumble at his own ruin.

CHAP. LXXIV.

IT is the height of a provident Commander, not only to keep his own deſigns indiſcoverable to his Enemy, but likewiſe to be ſtudious to diſcover his: He that can beſt do the one, and neareſt gueſs at the other, is the next ſtep to a Conqueror. But he that fails in both, muſt either aſcribe his overthrow to his own folly, or his Victory to the hand of Fortune.

CHAP.

CHAP. LXXV.

IF thou be ambitious of Honour, and yet fearful of the canker of honour, envy, ſo behave thy ſelf that opinion may be ſatisfied in this, that thou ſeekeſt Merit and not Fame; and that thou attributeſt thy preferment rather to Providence then thy own Vertue: Honour is a due debt to the deſerver; and whoever envied the payment of a debt? A juſt advancement is a providential act, and whoever envied the act of providence?

CHAP. LXXVI.

IT behoves a Prince to be very circumſpect before he make a league: which being made, and then broke, it is the forfeiture of his honour: he that obtains a Kingdom with the rupture of his faith, hath gained the glory of a Conqueſt, but loſt the honour of a Conqueror.

CHAP. LXXVII.

LEt States that aim at greatneſs, beware leſt new Gentry multiply too faſt, or grow too glorious; where there's too great a diſproportion betwixt the Gentry and the common Subject, the one grows inſolent, the other ſlaviſh: When the body of the gentry grows too glorious for a Corſlet, there the heads of the vulgar wax too heavy for the Helmet.

CHAP. LXXVIII.

UPon the beleaguering of a City let the Commander endeavour to take from the Defendants, all ſcruples which may invite them to a neceſſity of defence: whom the fear of ſlavery neceſſitates to fight; the boldneſs of their reſolution will diſadvantage the aſſailants, and difficilate their deſign: Senſe of neceſſity juſtifies the War; and they are hopeful in

their

their Arms, who have no other hope but in their Arms.

CHAP. LXXIX.

IT is good for States and Princes (if they uſe ambitious men for their advantage) ſo to order things, that they be ſtill progreſſive, rather than retrograde: When ambitious men find an open paſſage, they are rather buſie than dangerous; and if well watch'd in their proceedings, they will catch themſelves in their own ſnare, and prepare a way for their own deſtruction.

CHAP. LXXX.

OF all Recreation, Hunting is moſt proper to a commander, by the frequency whereof, he may be inſtructed in that neceſſary knowledg of ſituation, with pleaſure; which, by earneſt experience,

would be dearly purchased. The Chase is a fair resemblance of a hopeful War, proposing in the pursuer a flying enemy.

CHAP. LXXXI.

EXpect the Army of thy Enemy on plain and easie ground, and still avoid mountainous and rocky places, and strait passages; to the utmost of thy power; it is not safe to pitch any where, where thy forces cannot be brought together. He never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect

and

and danger if not corrected, and supported by the fair repute of some extraordinary endowments. No matter whether black or white, so the Steed be good.

CHAP. LXXXIII.

IT is the safest way in a Martial expedition, to commit the main Charge to one: Companions in Command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the enemy.

CHAP. LXXXIV.

IT is a high point of providence in a Prince to observe the popular Sects in their first rise, and with a severe hand, to nip them in the Bud: But being once full a-gad, it is wisdom not to oppose them

them with too ſtrong a hand: leſt in ſuppreſſing one, their ariſe two, a ſoft current is ſoon ſtopped: but a ſtrong ſtream reſiſted, breaks into many, or overwhelmes all.

CHAP. LXXXV.

IT makes very much to thy advantage to obſerve ſtrictly the National vertues, and vices and humours of forreign Kingdoms, whereby the times paſt ſhall read uſeful Lectures to the times preſent: He that would ſee what ſhall be, let him conſider what hath been.

CHAP. LXXXVI.

IF like *Manlius*, thou command ſtout and great things, be like *Manlius*, ſtout to execute great commands: It is a great blemiſh in Soveraignty, when the will roars, & the power whiſpers: If thou canſt not execute as freely as thou command'ſt, command no more than what thou mayeſt as freely execute.

CHAP.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise: Let him endeavor to make him see a necessity of sudden resolution, and the danger either of denial or delay; he that gives time to resolve, gives leasure to deny; and warning to prepare.

CHAP. LXXXVIII.

LEt not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heat let him then feel thou hast reserved thy forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy victory: fore-games, when they prove bare speeches: but after-games if wisely play'd, are surest.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church alwayes in proportion to the State. If the Government of the one be *Monarchial*, and the other *Democratical*, they will agree like Metal joined with Clay, but a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

CHAP. XC.

LEt not the covetousness of a Captain purloyn to his own use, or any way bereave his Souldiers of any profit due unto their service, either in their means, or pays: Such injuries (being quickned by their daily necessities) are never forgot. What Souldiers earn with the hazard of their lives, if

not

not enjoy'd) prophecies overthrow in the next Battel.

CHAP. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; so shall he the better punish the vices of his degenerate Subjects: so shall they trulier prize vertue, and follow it; being exemplified in their Prince.

CHAP. XCII.

IT is the property of a wise Commander, to cast an eye rather upon Actions than upon Persons; and rather to reward the merits of men, than to read the Letters of Ladies; he that for favour, or reward, prefers a worthless Souldier, betrays a Kingdom to advance a Traytor.

CHAP. XCIII.

WHere Order and Fury are well acquainted, the War prospers,

proſpers, and Souldiers end no leſs men than they begun: Order is quickened by fury, and fury is regulated by Order: But where Order is wanting, Fury runs her own way, and being an unthrift of its own ſtrength, failing in the firſt aſſault, cravens; and ſuch beginning more than Men, end leſs than Women.

CHAP. XCIV.

IT is the quality of a wiſe Commander, to make his Souldiers confident of his wiſdom, and their own ſtrength; If any danger be, to conceal it; if manifeſt, to leſſen it: Let him poſſeſs his Army with the juſtneſs of the War, and with a certainty of the Victory. A good cauſe makes a ſtout heart, and a ſtrong arm. They that fear an overthrow, are half conquered.

CHAP

CHAP. XCV.

IT is requiſite in a General, to mingle Love with the ſeverity of his diſcipline: they that cannot be induced to fear for Love, will never be inforced to love for fear: Love opens the heart, fear ſhuts it: that encourages, this compels, and Victory meets encouragement, but flees compulſion.

CHAP. XCVI.

IT is the part of a well adviſed State, never to entruſt a weighty ſervice, unto whom a noted injury or diſhonour hath been done: He can never be zealous in performance of ſervice, the height of whoſe expectation, can rather recover a loſt Name, then gain a freſh Honour.

CHAP. XCVII.

THree ways there be to begin a Repute, and gain Dignities in a Common-

Crowns from off the Soveraign heads of their too weak Poſſeſſors; or to ſnatch Scepters from out the conquered hand of Heavens annointed Majeſty, and by your vaſt ambitions, ſtill to enlarge your large Dominions, with Kingdoms raviſht from their natural Princes, judg you? Olet your brave deſigns and well-weighed actions be as juſt as ye are glorious; and conſider, that all your wars, whoſe ends are not to defend your own Poſſeſſions, or to recover your Diſpoſſeſſions, are but princely Injuries, which none but Heaven can right. But where neceſſity ſtrikes up her hard Alarms, or wrong'd Religion beats her zealous Marches; Go on, and proſper, and let both Swords and Stratagems proclaim a victory, whoſe noiſ'd renown may fill the world with your eternal Glory.

The end of the Firſt CENTURY.

To the fair Branch of growing Honour, and true Vertue, Mrs *ELIZABETH USHER*, only Daughter and Heir apparent to the moſt Reverend Father in God, *JAMES*, Arch-Biſhop of *Armagh*, Lord Primate of all *Ireland*, His Grace.

SWEET LADY,

I *Preſent your fair hands with this my* Enchiridion, *to begin a new Decade of our bleſt Accompt: if it add nothing to Your well-inſtructed Knowledg; it may bring ſomewhat to Your well-diſpoſed Remembrance:*

membrance: If either, I have my end, and you my endeavour. The ſervice which I owe, and the affections which I bear your moſt incomparable Parents, challenges the utmoſt of my ability; wherein if I could light you but the leaſt ſtep towards the happineſs you aim at, how happy ſhould I be? Go forward in the way which you have choſen; wherein if my hand cannot lead You, my Heart ſhall follow You; and where the weakneſs of my Power ſhews defect, there the vigour of my Will ſhall make ſupply.

Who am Covetous
of your happineſs,
in both Kingdoms,
and Worlds,

FRA. QUARLES.

ENCHIRIDION.

Cent. II.

CHAP. I.

A Promiſe is a child of the underſtanding and the will: the underſtanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murders the child. If it be begotten in the abſence of the underſtanding, it is a baſtard, but the child muſt be kept. If thou miſtruſt thy underſtanding, promiſe not: it is better to maintain a Baſtard, than to murder a Child.

CHAP.

CHAP. II.

CHarity is a naked Child, giving honey to a Bee without wings naked, becauſe excuſeleſs and ſimple; a Child, becauſe tender and growing; giving honey, becauſe honey is pleaſant and comfortable to a Bee, becauſe a Bee is laborious and deſerving; without wings, becauſe helpleſs and wanting. If thou denieſt to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

CHAP. III.

BEfore thy undertaking of any deſign, weigh the glory of thy action with the danger of the attempt; if the glory outweigh the danger, 'tis cowardiſe to neglect it; if the danger exceed the glory, it is raſhneſs to attempt it; if the ballances ſtand poiz'd, let thy own Genius caſt them. CHAP.

CHAP. IV.

WOuldest thou know the lawfulnes of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawful thou shalt perceive thy heart encouraged by thy prayer: if unlawful thou shalt find thy prayer discouraged by thy heart. That action is not warrantable, which either blushes to beg a blessing, or having succeeded, dares not present thanksgiving.

CHAP. V.

IF evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thy self. But if evil men speak evil of thee, hold it as thy honour, and by way of thankfulnes love them; but upon condition they continue to hate thee.

CHAP. VI.

IF thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy self to please all, thou shalt displease him that is *All* in *All*.

CHAP. VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God: for by thy love to God, the love to thy neighbour is gotten; and by thy love to thy neighbour, thy love to God is nourisht.

CHAP. VIII.

THy ignorance in unrevealed Mysteries is the mother of a saving faith; and thy understanding

ing in revealed truths, is the Mother of a sacred knowledge: understand not therefore that thou mayest believe; but believe that thou mayest understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the Ape of Charity, in show, not much unlike, but somewhat fuller of action, in seeking the one, take heed thou light not upon the other: they are two Parallels never but asunder. Charity feeds the poor, so does Pride. Charity builds an Hospital, so does Pride; in this they differ, Charity gives her glory to God, Pride takes her glory from man.

CHAP. X.

HAst thou lost thy money, and dost thou mourn? another lost

it before thou hadſt it; be not troubled: perchance if thou hadſt not loſt it now, it had loſt thee for ever: think therefore what thou rather haſt eſcaped than loſt: perhaps thou hadſt not been ſo much thy own, had not thy mony been ſo little thine.

CHAP. XI.

FLatter not thy ſelf in thy faith to God, if thou wanteſt Charity for thy neighbour; and think not thou haſt charity for thy neighbour, if thou wanteſt faith to God: where they are not both together, they are both wanting; they are both dead, if once divided.

CHAP. XII.

BE not too ſlow in the breaking of a ſinful Cuſtom: a quick courageous reſolution is better then a gradual deliberation in ſuch a Combate: he is the braveſt Souldier that lays about

about him without fear or wit. Wit pleads, fear disheartens. He that would kill *Hydra*, had better strike off one neck than five heads: fell the Tree, and the Branches are soon cut off.

CHAP. XIII.

BE careful rather of what thou dost, then of what thou hast: for what thou hast is none of thine, and will leave thee at thy death, or, thou the pleasure of it, in thy sickness. But what thou dost, is thine, and will follow thee to thy grave, and plead for thee, or against thee, at thy resurrection.

CHAP. XIV.

IF thou enjoyest not the God of love, thou canst not obtain the love of God, neither until then canst thou enjoy a desire to love God, nor rellish the love of God: Thy love to God is nothing but a faint reflection

of Gods love to thee: till he pleaſe so love thee, thy love can never pleaſe him.

CHAP. XV.

LEt not thy fancy be guided by thine eye; nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her ſubject: let thy underſtanding moderate between thine eye and thy fancy, and let thy judgment arbitrate between thy fancy and thy will, ſo ſhall thy fancy apprehend what is true: ſo ſhall thy will elect what is good.

CHAP. XVI.

ENdeavour to ſubdue as well thy irascible, as thy concupiſcible affections: To endure injuries with a brave mind, is one half of the conqueſt; and to abſtain from

from pleasing evils with a courageous spirit is the other. The sum of all humanity, and height of moral perfection, is *Bear* and *Forbear*.

CHAP. XVII.

If thou desire not to be too poor, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much: The contented mind wants nothing which it hath not: the covetous mind wants not only what it hath not, but likewise what it hath.

CHAP. XVIII.

The outward senses are the common Cinque-ports where every subject lands towards the understanding. The ear heats a confused noise, and presents it to the

common ſenſe. The common ſenſe diſtinguiſhes the ſeveral ſounds, and conveys it to the fancy. The fancy wildly deſcants on it. The underſtanding (whoſe object is truth) apprehending it to be muſick, commends it to the judgment: The judgment ſeverally and joyntly examines it and recommends it to the will. The will (whoſe object is good) approves it, or diſlikes it; and the memory records it. And ſo in the other ſenſes according to their ſubjects, obſerve this progreſs, and thou ſhalt eaſily find where the defect of every action lies.

CHAP. XIX.

THe way to ſubject all things to thy ſelf, is to ſubject thy ſelf to reaſon. Thou ſhalt govern many, if reaſon govern thee. Would'ſt thou be crown'd the Monarch of a little world? command thy ſelf.

CHAP.

CHAP. XX.

THough thou giveſt all thou haſt for charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſht all things, and not himſelf, hath forſaken nothing. He that ſets not his heart on what he poſſeſſes, forſaketh all things, though he keep his poſſeſſions.

CHAP. XXI.

SEarch into thy ſelf before thou accept the ceremony of honour. If thou art a Palace, honour (like the Sun-beams) will make thee more glorious. If thou art a Dung-hill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give honour, but not make thee honourable.

CHAP. XXII.

EVery man is a King in his owne Kingdom. If Reason command and passion obey, his Government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel; which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the life of a Prince.

CHAP. XXIII.

A Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful to the necessity of sin: they all take thee prisoner, if the object

object be lawful thy performance hath redeem'd thee; if unlawful blood and tears muſt ranſome thee.

CHAP. XXIV.

IF thou haſt any buſineſs of conſequence in agitation, let thy care be reaſonable, and ſeaſonable. Continual ſtanding bent weakens the Bow, too haſty drawing breaks it. Put off thy cares with thy cloaths, ſo ſhall thy reſt ſtrengthen thy labour; and ſo ſhall thy labour ſweeten thy reſt.

CHAP. XXV.

WHen thy inordinate affections do flame towards tranſitory happineſs, quench them thus: think with thy ſelf, if my Prince ſhould give me what honour he hath to beſtow, or beſtow on me what wealth he hath to give, it could not ſtay with me, becauſe

iuſe it is tranſitory, nor I with it ecauſe I am mortal. Then re- iſe thy affections, and weigh them ith their object, and thou wilt ther confeſs thy folly, or make wiſer choice.

CHAP. XXVI.

With three ſorts of men en- ter no ſerious friendſhip : e ingrateful man, the multilo- quious man, the coward. the firſt not prize thy favours, the ſe- ond cannot keep thy counſel, the ird dare not vindicate thy ho- our.

CHAP. XXVII.

thou deſire the time ſhould not paſs too faſt, uſe not too much time; thy life in jollity blazes a Tapor in the wind; the blaſt honour waſts it, the heat of plea- melts it: if thou labour in a ful calling, thou ſhalt be leſs ſen-

sensible of the flux of Time, and sweetlier satisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world: make him thy Evening Epilogue, and thy Morning Prologue, practise to make him thy last thought at night when thou sleepest, and thy first in the morning when thou awakest: so shall thy fancy be sanctified in the night, and thy understanding reclaimed in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BEe very circumspect in the choice of thy company in the society of thine equals thou shalt enjoy more

more pleasure in the society of thy superiors thou shalt find more profit: to be the best in company, is the way to grow worse: The best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd Subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodness without quality, and represent him: an incomprehensible greatness without quantity.

CHAP. XXXI.

IF thou and true Religion be not yet met, or met unknown; by these

these marks thou shalt discover it. If it, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenets cross not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

CHAP. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Sea-mark to thy passion: so shalt thou gain strength out of his weakness, safety out of his danger, and raise thy self a building out of his ruins.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not

it come not, thou art the more sweetly possest of the happiness thou hast, and the more strongly confirm'd; if it come, thou art the more gently dispossest of thy happiness thou hadst, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the sight of thy sin, makes thy faith the less apt to tremble: the Devils believe and tremble, because they tremble at what they believe; their belief brings trembling; thy trembling brings belief.

CHAP. XXXV.

ATheology is the way to Theology: until thou feest thy self empty, thou will not desire to be filled; he can never truly relish the sweetness of Gods mercy, that never tasted the bitterness of his own misery.

CHAP.

CHAP. XXXVI.

IF any outward affliction fall upon thee by a temporary loss, advise with thy self, whether it be recoverable or not: if it be use all such lawful and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not recure with pains: he that carnally afflicts his soul for the loss of a transitory good, casts away the kernel because he hath lost the shell.

CHAP. XXXVII.

NAtural anger glances into the breast of wise men, but rests in the bosome of fools; in them it is infirmity, in these a sin: there is a natural anger, and there is a spiritual anger; the common object of that, is the person, of this, his vice; be angry, but sin

mercy in thine eye: the more the oyl of mercy is pour'd on him by thy pity, the more the oyl in thy Cruse shall be encreased by thy piety.

CHAP. XLIII.

READ not books alone, but men; and amongst them chiefly thy self: if thou find any thing questionable there, use the Commentary of a severe friend, rather than the gloss of a sweet-lip'd flatterer: there is more profit in a distasteful truth, than deceitful sweetness.

CHAP. XLIV.

IF the opinion of thy worth invite any to the desire of thy acquaintance, yield to such respect suitable to his quality: too great a reservation will expose thee to the sentence of Pride; too easie access will

will condemn thee to the censure of folly: things too hastily endeavoured, discourage the seeker: too easily obtained disparage the thing sought for: too easily got, is lowly prized, and quickly lost.

CHAP. XLV.

WHen conveniency of time hath ripened your acquaintance, be cautious what thou sayest, and curteous in what thou dost: observe his inclination; if thou find him weighe, make him thine own; and lodge him in a faithful bosome: be not rashly exceptious, nor rudely familiar: the one will breed contention, the other contempt.

CHAP. XLVI.

WHen passion is grounded upon fancy, it is commonly but of short continuance: where the foundation

dation is unstable, there the building is not lasting: he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

CHAP. XLVII.

IF thou desirest to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance restore it: if thy parents left it, let thy vertues deserve it: so shall thy honour be safer, better and cheaper.

CHAP. XLVIII.

SIn is a *Basilisk*, whose eyes are full of venom, if the eye of thy soul see her first, it receives her own poyson and kills her; if she see thy soul

ſoul unſeen, or ſeen to late, with her poyſon ſhe kills it: ſince therefore thou canſt not eſcape thy ſin, let not thy ſin eſcape thy obſervation.

CHAP. XLIX.

IF thou expect to riſe by the means of him whom thy Fathers greatneſs rais'd from his ſervice to court preferment, thou wilt be deceiv'd: for the more in eſteem thou art, the more ſenſible is he of what he was, whoſe former ſervitude will be chronicled by thy advancement, and glory obſcured by thy greatneſs: however he will conceive it a dead ſervice, which may be interpreted by thee as a merited reward, rather than a meritorious benefit.

CHAP. L.

TRuſt not to the promiſe of a common ſwearer, for he that dare

dare ſin againſt God, for neither profit nor pleaſure, will treſpaſs againſt thee for his own advantage. He that dare break the precepts of his father, will eaſily be perſwaded to violate the promiſe unto his Brother.

CHAP. LI.

LEt the greateſt part of the news thou heareſt, be the leaſt part of what thou believeſt, leaſt the greateſt part of what thou believeſt be the leaſt part of what is true. Where lies are eaſily admitted, the Father of lies will not eaſily be excluded.

CHAP. LII.

DEliberate long before thou conſecrate a Friend; and when thy impartial Judgment, concludes him worthy of thy boſome, receive him joyfully, and entertain him

Impart thy ſecrets boldly, and mingle thy thoughts with his: He is thy very ſelf; and uſe him ſo: if thou firmly think him faithful, thou mak'ſt him ſo.

CHAP. LIII.

AS there is no worldly gain, without ſome loſs, ſo there is no worldly loſs without ſome gain. If thou haſt loſt thy wealth, thou haſt loſt ſome trouble with it; if thou art degraded from thy honour, thou art likewiſe freed from the ſtroak of envy; if ſickneſs hath blurr'd thy beauty, it hath deliver'd thee from pride; ſet the allowance againſt the loſs, and thou ſhalt find no loſs great: He loſes little or nothing, that reſerves himſelf.

CHAP. LIV.

IF thou deſire to take the beſt advantage of thy ſelf (eſpecially in matters where the fancy is moſt im-

ploy'd) keep temperate diet, uſe moderate excercise, obſerve ſeaſonable and ſet hours for reſt; let the end of thy firſt ſleep raiſe thee from thy repoſe: Then hath thy body the beſt temper: Then hath thy ſoul the leaſt incumbrance: Then no noiſe ſhall diſturb thine ear, no object ſhall divert thine eye: Then, if thy ſprightly fancy tranſport thee not beyond the common pitch, and ſhew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy ſelf more fit to wear thy Miſtreſſes Favour, than *Apollo*'s Bays.

CHAP. LV.

IF thou art rich, ſtrive to command thy money, leſt the command thee: if thou know how to uſe her, ſhe is thy Servant, if not, thou art her Slave.

CHAP.

CHAP. LVI.

BRing thy Daughter a Husband of her own Religion, and of no hereditary diſeaſe; Let his wiſdom outweigh his wealth: Let his parentage excel his perſon, and let his years exceed hers; let thy prayers recommend the reſt to Providence: If he prove, thou haſt found a Son; if not, thou haſt loſt a Daughter.

CHAP. LVII.

SO uſe Proſperity, that Adverſity may not abuſe thee: if in the one, Security admits no fears; in the other, Deſpair will afford no hopes: He that in Proſperity can foretel a danger, can in Adverſity foreſee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou haſt juſt cauſe to doubt thy faith; and if thy doubts have no hope, thou

haſt juſt reaſon to fear deſpair, when therefore thy doubts ſhall exerciſe thy faith, keep thy hopes firm to qualifie thy doubts; ſo ſhall thy faith be ſecured from doubts: ſo ſhall thy doubts be preſerved from deſpair.

CHAP. LX.

IF thou deſire to be truly valiant, fear to do any injury; He that fears not to do evil, is always afraid to ſuffer evil. He that never fears, is deſperate; and he that fears always is a coward. He is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.

CHAP. LX.

ANger may repaſt with thee for an hour, but not repoſe with thee for a night. The continuance of Anger is Hatred; the continuance of Hatred turns Malice. That Anger is not warrantable which hath ſeen two Suns.

CHAP

CHAP. LXI.

IF thou ſtand guilty of oppreſſion, or wrongfully poſſeſt of anothers right, ſee thou make reſtitution before thou giveſt an Alms: if otherwiſe, what art thou but a Thief, and makeſt God thy Receiver.

CHAP. LXII.

WHen thou prayeſt for ſpiritual graces, let thy prayer be abſolute; When, for temporal bleſſings, add a clauſe of Gods pleaſure: in both, with faith and humiliation; ſo ſhalt thou undoubtedly receive what thou deſireſt, or more, or better. Never prayer rightly made, was made unheard; or heard, ungranted.

CHAP. LXIII.

HE that gives all, though but little, gives much; becauſe God looks not to the quantity of the gift, but to the quality of the Givers: He that

desires to give more than he can, hath equall'd his gift to his desire, and hath given more than he hath.

CHAP. LXIV.

BE not too greedy in desiring riches, nor too eager in seeking them: nor too covetous in keeping them: nor too passionate in losing them: The first will possess thy soul of discontent; The second will dispossess thy body of rest; The third will possess thy wealth of thee; The last will dispossess thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custom: As it was gotten, so leave it by degrees. Danger attends upon too sudden alterations: He that pulls down a band building by the great, may be ruin'd by the fall: But he that takes

it

it down Brick by Brick, may live to build a better.

CHAP. LXVI.

IF thou deſire that inteſtimable grace of ſaving faith, deteſt that inſatiable vice of damnable covetouſneſs: It is impoſſible one heart (though never ſo double) ſhould lodge both; Faith poſſeſſes thee of what thou haſt not; Covetouſneſs diſpoſſeſſes thee of what thou haſt: Thou canſt not ſerve God unleſs Mammon ſerve thee.

CHAP. LXVII.

BEware of him that is ſlow to anger: anger when it is long in coming, is the ſtronger when it comes, and the longer kept. Abuſed patience turns to fury: when fancy is the ground of paſſion, that underſtanding which compoſes the fancy, qualifies the paſſion; but when judgment is the ground, the memory is the Recorder.

CHAP. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cure; from the first thou mayst deliver thy self: from the last good Lord deliver thee.

CHAP. LXIX.

IF thou hast wrong'd thy Brother in thought, reconcile thee to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly, which is most in kind.

CHAP. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost of

of thy power to kill him: That therefore thou mayſt avoid both ſacriledge and murther, be charitable.

CHAP. LXXI.

SO often as thou remembreſt thy ſins without grief, ſo often thou repeateſt thoſe ſins for not grieving. He that will not mourn for the evil which he hath done, gives earneſt for the evil he means to do. Nothing can aſſwage that fire which ſin hath made, but only that water which repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into the chair of honour. The higher thou climbeſt, the lower thou falleſt: if vertue preſer thee, vertue will preſerve thee; if gold or favor advance thee, thy honor is but pinn'd upon the wheel of Fortune, when the wheel ſhall turn, thy honour falls, and thou remain'ſt an ever-

therefore those things unto *Cæsar* which are *Cæsars*; and those things unto *God*, which are *Gods*.

CHAP. LXXVIII.

IN the commission of evil, fear no man so much as thy own self: another is but one witness against thee, thou art a thousand; another thou may'st avoid, but thy self thou canst not; wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparel avoid Singularity, Profuseness and Gaudiness, Be not too early in the fashion, nor too late; Decency is the half way between Affectation and neglect. The Body is the Shell of the Soul; Apparel is the Husk of that Shell; The Husk often tells you what the Kernel is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawful, of thy

life

life be ſedentary, more tending to the exerciſe of thy body, if active, more to the refreſhing of the mind: the uſe of recreation is to ſtrengthen thy labour, and ſweeten thy reſt.

CHAP. LXXXI.

BE not cenſorious, for thou know'ſt not whom thou judgeſt; it is a more dextrous error to ſpeak well of an evil man, than ill of a good man. And ſafer for thy judgment to be miſled by ſimple charity, than uncharitable wiſdom: He may tax others with a priviledge, that hath not in himſelf, what others may tax.

CHAP. LXXXII.

TAke heed of that honour which thy wealth hath purchaſed thee, for it is neither laſting, nor thine own. What money creates, mony preſerves; if thy wealth decays, thy honour dies, it is but a ſlippery happineſs

pineſs which fortunes can give, and frowns cantake? and not worth the owning which a nights fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canſt deſire any thing not to be repented of, thou art in a fair way to happineſs; if thou haſt attain'd it, thou art at thy ways end; he is not happy who hath all that he deſires, but that deſires nothing but what is good; if thou canſt not do what thou need not repent, yet endeavor to repent what thy neceſſity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths beſt pleaſures; and after that, a hundred more, to which being ſpent add a thouſand; and to that, ten thouſand more, the laſt ſhall as ſurely

end,

nd as the firſt are ended, and
hall be ſwallowed with eternity: I
that is born to day, is not ſure to li
a day; he that have liv'd the longe
is but as he that was born yeſterda
The happineſs of the one is, that
hath liv'd; the happineſs of the
ther is, that he may live; and the
of both is, that they muſt die, it is
happineſs to live long, nor unhapp
neſs to die ſoon? happy is he th
hath liv'd long enough to die we

CHAP. LXXXV.

BE careful to whom thou give
and how, he that gives to hi
that deſerves not, loſes the gift, a
betrays the giver; he that conf
his gift upon a worthy receiv
makes many debtors, and by givi
receives; he that gives for his o
ends, makes his gift a bribe; and
receiver a priſoner: He that gi
often, teaches requittance to
recei

receiver, and diſcovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: ſleight it, and the work's begun; forgive it, and 'tis finiſh'd; he is below himſelf that is not above an injury.

CHAP. LXXXVII.

LEt not thy paſſion miſcal thy Child, leſt thou propheſie his fortunes; let not thy tongue curſe him, leſt thy curſe return from whence it came: Curſes ſent in the room of bleſſings, are driven back with a double vengance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do

so according to the constitution of that Church were thou art; the God of Order and Unity, who created both the soul and the body, expects Unity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts. God is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own body, is the repairing of thy Brothers. He fasts truly that abstains sadly, grieves really, gives chearfully, and forgives charitably.

CHAP. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such

ſuch heights, convert thy queſtions into wonders; and let this ſuffice thee, the reaſon of the Deed, is the power of the Doer.

CHAP. XCI.

DEride not him whom the looſer world call Puritane, leſt thou offend a little one: if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him: if he be good, he is good to Gods glory: if evil, let him be evil at his own charges: he that judges, ſhall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not aſham'd to learn: he that is ſo fondly modeſt, not to acknowledge his own defects of knowledge, ſhall in time be ſo ſouly impudent

to

to justify his own ignorance; ignorance is the greatest of all infirmities; and justified the chiefest of all follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee: where thou art commanded, be obedient; where not commanded, be provident: let diligence be thy credit; let faithfulness be thy Crown; let thy Masters credit be thy care, and let his welfare be thy content; let thine eye be single, and thy heart humble: be sober that thou may'st be circumspect: he that in sobriety is not his own man, being drunk, whose is he? Be neither contentious nor lascivious; the one shews a turbulent heart, the other an idle brain. A good Servant is a great Master.

CHAP.

CHAP. XCIV.

LEt the foundation of thy affection be vertue, then make the building as rich and as glorious as thou canſt: if the foundation be beauty, or wealth, and the building vertue, the foundation is too weak for the building, and it will fall: happy is he, the Palace of whoſe affection is founded upon vertue, wall'd with riches, glaz'd with beauty, and roof'd with honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel; forget not her indulgence when thou didſt hang upon her tender breaſt. Call to mind her prayers for thee before thou cam'ſt into the world; and her cares for thee when thou wert come into the world. Remember her ſecret groans, her affectionate tears, her broken

broken ſlumbers, her daily fears, her nightly frights; relieve her wants, cover her imperfections; comfort her age: and the Widows Husband will be the Orphans Father.

CHAP. XCVI.

AS thou deſireſt the love of God and Man, beware of pride: it is a tumor in thy mind that breaks and poyſons all thy actions; it is a worm in thy treaſure which eat and ruins thy eſtate; it loves no man, is beloved of no man; it diſparages vertue in another by detraction; it diſrewards goodneſs in it ſelf, by vain-glory: the friend of the flatterer, the mother of envy, the nurſe of fury, the band of luxury, the ſin of Devils, and the devil in mankind: it hates ſuperiors, it ſcorns inferiours, it owns no equals: in ſhort, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy ſelf among thy children, that they may love and honou

honour thy presence; be not too fond, lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity will embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure than thy correction: when thou reprovest them, do it in season, when thou correctest them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

When thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory, that deed is ill done where God is no sharer.

CHAP.

CHAP. XCIX.

WOuld'ſt thou purchaſe heaven? adviſe not with thy own ability. The price of heaven is what thou haſt; examine not what thou haſt, but what thou art; give thy ſelf, and thou haſt bought it: if thy own vileneſs be thy fears, offer thy ſelf and thou art precious.

CHAP. C.

THe Birds of the air die to ſuſtain thee, the Beaſts of the Field die to nouriſh thee; the Fiſhes of the Sea doe io feed thee. Our ſtomacks are their common Sepulcher. Good God with how many deaths are our poor lives patch'd up! How full of death is the miſerable life of momentary man!

The end of the ſecond Century.

THE

THE THIRD CENTURY.

CHAP. I.

IF thou take pains in what is good, the pains vaniſh, the good remains; if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes; what art thou the worſe for gains, or the better for pleaſure, when both are paſt.

CHAP. II.

IF thy fancy and judgment have agreed in the choice of a fit wife, be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh; love ſo, that thou mayeſt be feared, rule ſo, that thou mayeſt be honour'd; be not too diffident, leſt thou teach her

ceive thee, nor too ſuſpicious, leſt thou teach her to abuſe thee: If thou ſee a fault, let thy love hide it: if ſhe continue it, let thy wiſdom reprove it: reprove her not openly, leſt ſhe grow bold; rebuke her not tauntingly, leſt ſhe grow ſpiteful: proclaim not her beauty, leſt ſhe grow proud: boaſt not her wiſdom, leſt thou be thought fooliſh; ſhew her not thy imperfections, leſt ſhe diſdain thee: pry not into her Dairy, leſt ſhe deſpiſe thee: prophane not her ears with looſe communication, leſt thou defile the ſanctuary of her modeſty: an underſtanding husband, makes a diſcreet wife, and ſhe a happy husband.

CHAP. III.

WRinkle not thy face with too much laughter, leſt thou become ridiculous; neither wanton thy heart with too muc

mirth, leaſt thou become vain: the Suburbs of folly is vain mirth, and profuſeneſs of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take counſel of one eye, rather then of two ears; let the news thou reporteſt be rather ſtale than falſe, leſt thou be branded with the name of a Lyar. It is an intollerable diſhonour to be that, which only to be called ſo, is thought worthy of a ſtab.

CHAP. V.

LEt thy diſcourſe be ſuch, as thy judgment may maintain, and thy company may deſerve. In neglecting this, thou loſeſt thy words: in not obſerving the other, thou loſeſt thy ſelf. Give waſh to ſwine, and wort to men; ſo ſhalt thou husband thy gifts to the advantage

of

of thy ſelf, and ſhape thy diſcourſe to the advancement of thy hearer.

CHAP. VI.

DOſt thou roar under the torments of a Tyrant? weigh them with the ſufferance of thy Saviour, and they are no plague. Doſt thou rage under the bondage of a raving conſcience? compare it to thy Saviours paſſion, and it is no pain. Have the tortures of hell taken hold of thy deſpairing ſoul? compare it to thy Saviours torments, and it is no puniſhment: what ſenſe unequally compares, let faith interchangeable apply, and thy torments have no compariſon. Thy ſins are the Authors of his ſufferings, and his hell is the price of thy heaven.

CHAP. VII.

ART thou baniſht from thy own Country? thank thy own folly:

ly: hadſt thou choſen a right home thou hadſt been no Exul: hadſt thou commanded thy own Kingdom, all Kingdoms had been thy own: the fool is baniſht in his own Countrey: the wiſe man is in his own Countrey, though baniſht: the fool wanders, the wiſe man travels.

CHAP. VIII.

IN ſeeking vertue if thou find poverty, be not aſhamed: the fault is none of thine. Thy honour, or diſhonour is purchaſed by thy own actions. Though vertue give a ragged livery, ſhe gives a golden cognizance: if her ſervice make thee poor bluſh not. Thy poverty may diſadvantage thee, but not diſhonour thee.

CHAP.

CHAP. IX.

GAze not on beauty too much, leſt it blaſt thee; nor too long leſt it blind thee; nor too near leſt it burn thee: if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee: if vertue accompany it, it is the hearts paradiſe; if vice aſſociate it, it is the ſouls purgatory: it is the wiſe mans boon-fire, and the fools furnace.

CHAP. X.

IF thou would'ſt have a good ſervant, let thy ſervant find a wiſe maſter: let his food, reſt, and wages be ſeaſonable: let his labour, recreations, and attendants, depend upon thy pleaſure: be not angry with him too long leaſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; nor too often, leaſt he

count thee humorous. Be not too fierce leſt he love thee not; nor too remiſs, leſt he fear thee not; nor too familiar, leſt he prize thee not. In brief, whil'ſt thou giveſt him the liberty of a Servant, beware thou loſeſt not the majeſty of a Maſter.

CHAP. XI.

IF thou deſire to be chaſt in wedlock, keep thy ſelf chaſt before thou wedd'ſt: he that hath known pleaſure unlawfully, will hardly be reſtrained from unlawful pleaſure. One woman was created for one man. He that ſtrayes beyond the limits of liberty, is brought into the verge of ſlavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou wouldeſt be juſtified, acknowledg thy injuſtice: He that confe-

confeſſes his ſin, begins his journey towards ſalvation: he that is ſorry for it mends his pace: he that forſakes it, is at his journeys end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goeſt about to reprehend. He that cleanſes a blot with blotted fingers, makes a greater blur.

CHAP. XIV.

BEware of drunkenneſs, leſt all good men beware of thee. where drunkenneſs reigns, there Reaſon is an Exul, Vertue a Stranger, God an Enemy, Blaſphemy is Wit, Oaths are Rhetorick, and Secrets are Proclamations. *Noah* diſcover'd that in one hour drunk which ſober, he kept ſecret ſix hundred years.

CHAP. XV.

WHat thou giveſt to the poor, thou ſecureſt from the thief; but what thou withholdeſt from his neceſſity, a thief poſſeſſes. Gods Exchequer is the poor mans Box: when thou ſtrik'ſt a Tally he becomes thy debtor.

CHAP. XVI.

TAke no pleaſure in the folly of an Idiot, nor in the fancy of a Lunatick, nor in the frenzy of a Drunkard. Make them the object of thy pity not of thy paſtime; when thou beholdeſt them, behold how thou art beholding to him that ſuffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP.

CHAP. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquy of the multitude, the more thou endeavoureſt to ſtop the ſtream the more it overflows; wiſely rather divert the courſe of the vulgar humour, by divulging and ſpreading ſome ridiculous novelty; which may preſent new matter to their various fancy, and ſtave their tongues from off thy worried name. The firſt ſubject of the common voice is the laſt news.

CHAP. XVIII.

IF thou deſire to ſee thy child vertuous, let him not ſee his Fathers vices: Thou canſt not rebuke that in them, that they behold practis'd in thee; till reaſons be ripe, examples direct more than precepts; ſuch as thy behaviour is before thy chil-

drens faces, ſuch commonly in theirs behind their parents backs.

CHAP. XIX.

USe Law and Phyſick only for neceſſity; they that uſe them otherwiſe, abuſe themſelves into weak bodies, and light purſes: they are good remedies, bad buſineſſes, and worſe recreations.

CHAP. XX.

BE not over curious in prying into myſteries; leſt by ſeeking things which are needleſs, thou omitteſt things which are neceſſary; it is more ſafe to doubt of uncertain matters, than to diſpute of undiſcovered myſteries.

CHAP. XXI.

IF what thou haſt received from God, thou ſhareſt to the poor, thou

thou haſt gained a bleſſing by the hand; if what thou haſt taken from the poor, thou giveſt to God, thou haſt purchaſed a curſe into the bargain. He that puts to pious uſes, what he hath got by impious uſury, robs the Spittle to raiſe an Hoſpital; and the cry of the one will out-plead the prayers of the other.

CHAP. XXII.

LEt the end of thy argument be rather to diſcover a doubtful truth; than a commanding wit; in the one thou ſhalt gain ſubſtance, in the other froth: that flint ſtrikes the ſteel in vain, that propagates no ſparkles; covet to be truths champion, at leaſt to hold her colours: he that pleads againſt the truth, takes pains to be overthrown: or, if a Conqueror, gains but vain glory by the conqueſt.

CHAP.

CHAP. XXIII.

TAke no pleaſure in the death of a creature; if it be harmleſs or uſeleſs, deſtroy it not: if uſeful or harmful: deſtroy it mercifully: he that mercifully made his creatures for thy ſake, expects thy mercy upon them for his ſake. Mercy turns her back to the unmerciful.

CHAP. XXIV.

IF thou art call'd to the dignity of a Prieſt, the ſame voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou ſhalt judge others: if thy doctrine be good, and thy life bad, only thy ſelf: if both be good, thou teacheſt thy people to eſcape condemnation: if this be good, and that bad, thou teacheſt God to condemn thee.

CHAP.

CHAP. XXV.

IF thou be not a *Prometheus* to adviſe before thou doſt; be an *Epimetheus* to examine when thou haſt done: when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable repentance.

CHAP. XXVI.

IF thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy eſtate, the preſervation of thy credit, converſe not with a Harlot; her eyes run thy reputation in debt; her lips demand the payment; her breaſts arreſts thee; her arms impriſon thee; from whence believe it, thou ſhalt hardly get forth till thou haſt either ended the days of thy credit, or pay'd the utmoſt farthing of thy eſtate.

CHAP

CHAP. XXVII.

CArry a watchful eye upon thoſe familiars that are either ſilent at thy faults; or ſooth thee in thy frailties, or excuſe thee in thy follies: for ſuch are either cowards, or flatterers, or fools: if thou entertain them in proſperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adverſity, but the *fool* will never forſake thee.

CHAP. XXVIII.

IF thou haſt an eſtate, and a Son to inherit it, keep him not too ſhort leſt he think thou liveſt too long; what thou alloweſt him, let him receive from thy hand as gift; not from thy tenants as rent: keep the reins of thy eſtate in thy own hand, leſt thou forſaking the ſoveraignty of a father, he forget the

the reverence of a child: let his liberty be grounded on thy permiſſion, and keep him within the compaſs of thy inſtruction: let him feel thou haſt the curb, though occaſion urge thee not to check. Give him the Choice of his own Wife, if he be wiſe. Counſel his affection rather than croſs it, if thou beeſt wiſe; leſt his marriage-bed be made in ſecret, or depend upon thy grave. If he be given to laviſh company, endeavour to ſtave him off with lawful recreations: be chearful with him that he may love thy preſence; and wink at ſmall faults, that thou mayeſt gain him: be not always childing, leſt thou harden him; neither knit thy brow too often, leſt thou diſhearten him: remember, the diſcretion of a father oft times prevents the deſtruction of a child.

CHAP.

CHAP. XXIX.

IF thou hide thy treaſure upon the earth, how canſt thou expect to find it in Heaven? Canſt thou hope to be a ſharer where thou haſt repoſed no ſtock? What thou giveſt to Gods glory, and thy ſouls health, is laid up in heaven, and is only thine: that alone which thou exchangeſt, or hideſt upon earth is loſt.

CHAP. XXX.

REgard not in thy pilgrimage how difficult the paſſage is, but whether it tends; nor how delicate the journey is, but where it ends: if it be eaſie ſuſpect it: if hard, endure it: he that cannot excuſe a bad way, accuſeth his own ſloth; and he that ſticks in a bad paſſage, can never attain a good journeys end.

CHAP.

CHAP. XXXI.

MOny is both the generation and corruption of purchas'd honour: honour is both the child and ſlave of potent mony: the credit which honour hath loſt, mony hath found: when honour grew mercenary mony grew honourable. The way to be truly noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, leſt it take thee priſoner: A word unſpoken is like the ſword in the ſcabbard, thine; if vended, thy ſword is in anothers hand: if thou deſire to be held wiſe, be ſo wiſe as to hold thy longue.

CHAP. XXXIII.

IF thou be ſubject to any great vanity, nouriſh it not: if it will be enter-

entertained, encourage it not: if it grow ſtrong, more ſtrongly ſtrive againſt it; if too ſtrong, pray againſt it; if it weaken not, joyn faſting to the prayer; if it ſhall continue, add preſeverance to both; if it decline not, add patience to all, and thou haſt conquered it.

CHAP. XXXIV.

HAth any wounded thee with injuries? meet them with patience; haſty words wrangle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcar. It is more noble, by ſilence to avoid an injury, than by argument to overcome it.

CHAP. XXXV.

BE not inſtable in thy reſolutions, nor various in thy actions, nor inconſtant in thy affections: ſo

ſo deliberate, that thou mayeſt reſolve; ſo reſolve, that thou mayeſt perform; ſo perform, that thou mayeſt perſevere: mutability is the badge of infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evil action; what is eſſentially evil, no circumſtance can make good; it matters not with what mind thou did'ſt that which is unlawful being done, if the act be good, the intention crowns it, if bad, it depoſes thy intention: no evil action may be well done.

CHAP. XXXVII.

LOve not thy children too unequally; or, if thou doſt, ſhew it not, leſt thou make the one proud, the other envious, and both fools: if nature hath made a difference, it is the part of a tender parent to help

help the weakeſt. That tryal is a fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy alms, enquire not ſo much into the perſon, as his neceſſity: God looks not ſo much upon the merits of him that requires, as into the manner of him that relieves: if the man deſerves not, thou haſt given it to humanity.

CHAP. XXXIX.

IF thou deſire the Euchariſt ſhould be thy ſupper, let thy life be thy Chaplain: if thy own worthineſs invites thee, preſume not to come; if the ſorrowful ſenſe of thy own ſins forbid thee, preſume not to forbear: if thy faith be ſtrong it will confirm it: if weak it will ſtrengthen it: He only that wants faith is the forbidden gueſt.

CHAP.

CHAP. XL.

WOuldſt thou traffick with the beſt advantage, and Crown thy ventures with the beſt return? make the poor thy Chapman, and thy purſe thy Factor: ſo ſhalt thou give triffles which thou couldſt not keep, to receive treaſure which thou canſt not loſe: there's no ſuch merchant as the charitable man.

CHAP. XLI.

FOllow not the multitude in the evil of ſin, leſt thou ſhare with the multitude in the evil of puniſhment: the number of the offenders diminiſheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; ſo the multitude of ſinners draws more puniſhment on the Sin: the number of the Fagots multiplies the fury of the fire.

CHAP.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou ſecretly confeſſeſt his reproof to be juſt: if thou acknowledge his reproof to be juſt, thou ſecretly confeſſeſt thy anger to be unjuſt. He that is angry with the juſt reprover, kindles the fire of the juſt revenger.

CHAP. XLIII.

DO well while thou mayeſt, leſt thou do evil when thou wouldeſt not: he that takes not advantage of a good power, ſhall looſe the benefit of a good will.

CHAP. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a make-ſport. He that hath but gain'd the Title

of

of a Jeſter, let him aſſure himſelf, the fool is not far off.

CHAP. XLV.

IN every relative action, change conditions with thy brother; then ask thy conſcience what thou would be done to; being truly reſolved, exchange again, and do thou the like to him, and thy charity ſhall never err: it is injuſtice to do what without impatience thou canſt not ſuffer.

CHAP. XLVI.

LOve thy neighbour for God ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: if thy love hath any other object, it is falſe love: if thy objects have any other end, it is ſelf love.

CHAP.

CHAP. XLVII.

LEt thy converſation with men be ſober and ſincere; let thy devotion to God be dutiful and decent: Let the one be hearty, and not haughty; let the other be humble, and not homely: ſo live with men as if God ſaw thee, ſo pray to God, as if men heard thee.

CHAP. XLVIII.

GOds pleaſure is the wind our Actions ought to ſail by: mans will is the ſtream that tydes them up and down; if the wind blow not, thou mayeſt take the advantage of the tyde, if it blow no matter which way the ſtream runs: if with thee, thy Voyage will be the ſhorter; if againſt thee, the ſea will be the rougher: it is ſafer to ſtrive againſt the ſtream, than to ſail againſt the wind.

CHAP.

CHAP. XLIX.

IF thou desire much rest, desire no too much: there is no less trouble in the preservation, than in the acquisition of abundance: *Diogenes* found more rest in his Tub, than *Alexander* on his Throne.

CHAP. L.

WOuld'st thou multiply thy riches? diminish them, wisely: or would'st thou make thy estate entire? divide it charitably: seeds that are scattered increase; but hoarded up they perish.

CHAP. LI.

HOw cam'st thou by thy honour? by mony: How cam'st thou by thy money? by extortion: compare thy penny-worth with the price, and tell me truly, how truly honourable thou art? its an ill purchase that's encumbred with a curse, and that honour will be ruinous, that is built on ruins.

CHAP. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having loſt himſelf in an injury, thou ſhalt find him in thy forgiveneſs; he that rebukes a private fault openly, betrays it, rather than reproves it.

CHAP. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute; caſt one eye upon the inconveniences, as well as the other upon the conveniences. Weigh the fulneſs of the barn with the charge of the Plough: weigh honour with her burthen, and pleaſure with her dangers; ſo ſhalt thou undertake wiſely what thou deſireſt; or moderate thy deſires in undertaking.

CHAP. LIV.

IF thou oweſt thy whole ſelf to thy God for thy creation, what haſt

haſt thou left to pay for thy Redemption, that was not ſo cheap as thy Creation? In thy Creation he gave thee thy ſelf, and by thy ſelf to him: In thy Redemption he gave himſelf to thee, and through him reſtor'd thee to thy ſelf: thou art given and reſtor'd: Now what oweſt thou unto thy God? if thou haſt paid all thy debts, give him the ſurpluſage, and thou haſt merited.

CHAP. LV.

IN thy diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, and when thou ſpeakeſt: what thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeak wiſely. A Fools heart is in his tongue; but a wiſe mans tongue is in his heart.

CHAP. LVI.

BEfore thou act a theft, conſider what thou art about to do: If thou take it, thou loſeſt thy ſelf: If

thou keep it, thou diſenableſt thy redemption, till thou reſtor'ſt it thou canſt not be reſtored; when it is reſtor'd, it muſt coſt thee more pain and ſorrow, than ever it brought thee pleaſure or profit: It is a great folly to pleaſe the palate with that which thou know'ſt muſt either be vomited, or thy death.

CHAP. LVII.

SIlence is the higheſt wiſdom of a fool, and Speech is the greateſt trial of a wiſe man, if thou wouldſt be known a wiſe man let thy words ſhew thee ſo; if thou doubt thy words, let thy ſilence feign thee ſo. It is not a greater point of wiſdom to diſcover knowledg, than to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy-book, their life the Paper, whereof ſome is purer, ſome courſer: their doctrine are Copies, ſome written in a plain hand, others in a flouriſhing hand, ſome

ſome in a Text hand, ſome in a Roman hand, others in a Court hand, others in a baſtard Roman; if the choice be in thy power, chuſe a book that hath the fineſt paper, let it not be too ſtrait, nor too looſely bound, but eaſie to lye open to every eye: follow not every Copy, leſt thou be good at none; among them all chuſe one that ſhall be moſt legible and uſeful, and fulleſt of inſtructions. But if the paper chance to have a blot, remember the blot is no part of the Copy. CHAP. LIX.

VErtue is nothing but an act of loving that which is the beloved, and that act is prudence, from whence not to be removed by conſtraint is fortitude; not to be allured by enticements is temperance, not to be diverted by pride is Juſtice. The declining of this act is Vice. CHAP. LX.

REbuke thy ſervants fault in private: publick reproof hardens

his ſhame: if he be paſt a youth ſtrike him not: he is not fit for thy ſervice, that after wiſe reproofs, will either deſerve thy ſtroaks, or digeſt them.

CHAP. LXI.

TAke heed rather what thou receiveſt, than what thou giveſt; what thou giveſt leaves thee, what thou takeſt ſticks by thee: He that preſents a gift, buys the receiver, he that takes a gift, ſells his liberty.

CHAP. LXII.

THings temporal are ſweeter in the expectation: things eternal are ſweeter in the fruition: the firſt ſhames thy hope, the ſecond crowns it: it is a vain journey whoſe end affords leſs pleaſure than the way.

CHAP. LXIII.

KNow thy ſelf that thou mayſt fear God: know God, that thou mayſt love him: in this thou art initiated

tiated to wiſdom, in that perfected: The fear of God is the beginning of wiſdom; the love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou haſt providence to foreſee a danger, let thy prudence rather prevent it, than fear it. The fear of future evils, brings oftentimes a preſent miſchief: whilſt thou ſeek'ſt to prevent it, practice to bear it: he is a wiſe man can avoid an evil, he is a patient man that can endure it, but he is a valiant man can conquer it.

CHAP. LXV.

IF thou haſt the place of a Magiſtrate, deſerve it by thy Juſtice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: Be not more apt to puniſh Vice, than to encourage Vertue. Be not too ſevere leſt thou be hated; nor too remiſs, leſt thou be ſlighted: So execute

Juſtice, that thou mayſt be loved; ſo execute mercy, that thou mayſt be feared.

CHAP. LXVI.

LEt not thy Table exceed the fourth part of thy revenew: Let thy proviſion be ſolid, and not far fetcht; ſuller of ſubſtance than art: be wiſely frugal in thy preparation, and freely chearful in thy entertainment: if thy gueſts be right it is enough; if not it is too much: Too much is vanity; enough is a feaſt.

CHAP. LXVII.

LEt thy apparel be decent, and ſuited to the quality of thy place and purſe: too much punctuality, and too much moroſity, are the two Poles of Pride: Be neither too early in the Faſhion, nor too long out of it, nor too preciſely in it: what cuſtom hath civilliz'd, is become decent, till then ridiculous: Where the eye is the

Jury,

vary the apparrel is the evidence.

CHAP. LXVIII.

IF thy words be too luxuriant, confine them, leſt they confine thee: he that thinks he never can ſpeak enough, may eaſily ſpeak too much. A full tongue and an empty brain, are ſeldom parted.

CHAP. LXIX.

IN holding of an argument, be neither choleriek, nor too opinionate; the one diſtempers thy underſtanding, the other abuſes thy judgment: above all things decline paradoxes and myſteries; thou ſhalt receive no honour either in a maintaining rank falſhoods, or medling with ſecret truths; as he that pleads againſt the truth, makes wit the mother of his error: ſo he that argues beyond warrant, makes wiſdom the midwife of his folly.

CHAP. LXX.

DEtain not the wages from the poor man that hath earn'd it, leſt God with-hold thy wages from thee: if he complain to thee, hear him, leſt he complain to heaven where he will be heard: if he hunger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. LXXI.

BE not too cautious in diſcerning the fit objects of thy charity, leſt a ſoul periſh through thy diſcretion: what thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart. Better in relieving idleneſs to commit an accidental evil, than in neglecting miſery to omit an eſſential good: Better two Drones be preſerv'd, than one Bee periſh.

CHAP. LXXII.

THeology is the Empreſs of the world; Myſteries are her Privy Coun-

Council; Religion is her Clergy; The Arts her Nobility; Philoſophy her Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-Chamber; Peace is her Chamberlain; True joy, and endleſs pleaſures are her Courtiers; Plenty, her Treaſurer; Poverty her Exchequer; The Temple is her Court: If thou deſire acceſs to this great Majeſty, the way is by her Courtiers, if thou haſt no power there, the common way to the Soveraign is the Secretary.

CHAP. LXXIII.

IT is an evil knowledg to know the good thou ſhouldſt embrace, unleſs thou likewiſe embrace the good thou knoweſt; the breath of divine knowledg is the bellows of divine love, and the flame of divine love is the perfection of divine knowledg.

CHAP. LXXIV.

IF thou deſireſt unto thy ſoul, be Juſt: he that doth no injury, fears not

not to ſuffer injury: the unjuſt mind is always in labour: It either practiſes the evil it hath projected, or projects to avoid the evil it hath deſerved.

CHAP. LXXV.

ACcuſtom thy palate to what is moſt uſual: he that delights in rarities, muſt often feed diſpleaſed, and ſometimes lie at the mercy of a dear market: common food nouriſhes beſt, delicates pleaſe moſt: the ſound ſtomack prefers neither. What art thou the worſe for the laſt years plain diet, or what now the better for thy laſt great feaſt?

CHAP. LXXVI.

WHoever thou art, thou haſt done more evil in one day, than thou canſt expiate in ſix: and canſt thou think the evil of ſix days can require leſs than one? God hath made us rich in dayes, by allowing ſix, & himſelf poor, by reſerving but one;

one: and ſhall we ſpare our own ſtock and ſhear his Lamb? He that hath done nothing but what he can juſtifie in the ſix days, may play the ſeventh.

CHAP. LXXVII.

HOpe and fear, like *Hippocrates* twins, ſhould live and die together: If hope depart from fear, it travels by ſecurity, and lodges in preſumption; if fear depart from hope, it travels to infidelity, and inns in deſpair; the one ſhuts up heaven, the other opens hell; the one makes thee inſenſible of Gods frowns, the other incapable of Gods favours, and both teach God to be unmerciful, and thee to be moſt miſerable.

CHAP. LXXVIII.

CLoſe thine ear againſt him that ſhall open his mouth ſecretly againſt another: if thou receive not his words, they fly back and wound the reporter: if thou receive them, they

they fly forward and wound the receiver.

CHAP. LXXIX.

IF thou wouldeſt preſerve a ſound body, uſe faſting and walking; if a healthful ſoul, faſting and praying; walking exerciſes the body, praying exerciſes the ſoul, faſting cleanſes both.

CHAP. LXXX.

WOuldeſt thou not be thought a fool in *others* conceit, be not wiſe in thine own: he that truſts to his own wiſdom, proclaims his own folly: he is truly wiſe, and ſhall appear ſo, that hath folly enough to be thought not worldly wiſe, or wiſdom enough to ſee his own folly.

CHAP. LXXXI.

DEſireſt thou knowledg? know the end of thy deſire: is it only to know? Then it is curioſity: Is it becauſe thou mayſt be known? then

'tis

'tis vanity: if becauſe thou mayſt edifie, it is charity; if becauſe thou mayſt be edified, it is wiſdom. That knowledge turns to meer excrement, that hath not ſome heat of wiſdom to digeſt it.

CHAP. LXXXII.

WIſdom without innocency is knavery; innocency without wiſdom is foolery; be therefore as wiſe as Serpents, and innocent as Doves: the ſubtilty of the Serpent, inſtructs the innocency of the Dove: The innocency of the Dove, corrects the ſubtilty of the Serpent: what God hath joyn'd together, let no man ſeparate.

CHAP. LXXXIII.

THe more thou imitateſt the vertues of a Saint departed, the better thou celebrateſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleaſed God.

CHAP.

CHAP. LXXXIV.

CHuſe not thy ſerviceable ſouldier out of ſoft apparrel, leſt he prove effeminate, nor out of a full purſe, leſt he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have fortunes to loſe at home. Expectation breeds ſpirit; fruition brings fear.

CHAP. LXXXV.

GOd hath given to mankind a common library, his creatures; and to every man a proper book, himſelf, being an abridgment of all the others; if thou read with underſtanding, it will make thee a great Maſter of Philoſophy, and a true Servant to the Divine Author: if thou but barely read, it will make thee thy own wiſe man, and the authors fool.

CHAP.

CHAP. LXXXVI.

DOubt is a weak child, lawfully begotten between an obſtructed judgment, and a fair underſtanding. Opinion is a bold baſtard gotten between a ſtrong fancie and a weak judgment; it is leſs diſhonourable to be ingeniouſly doubtful, than raſhly opinionate.

CHAP. LXXXVII.

AS thou art a mortal man, eſteem thy ſelf not as thou art, but as thou art eſteem'd. As thou art a Chriſtian eſteem thy ſelf as thou art, not as thou art eſteem'd: Thy price in both riſes and falls as the market goeth. The market of a moral man is wild opinion. The market of a Chriſtian is a good Conſcience.

CHAP. LXXXVI.

PRovidence is an exerciſe of reaſon; experience an act of ſenſe; by how much reaſon excels ſenſe,

by

by ſo much providence exceeds experience: Providence prevents the danger which experience repents. Providence is the Rational Daughter of wiſdom: Experience the Emperial Miſtriſs of fools.

CHAP. LXXXIX.

HAth Fortune dealt thee ill cards? let wiſdom make thee a good gameſter: In a fair gale every fool may ſail, but wiſe behaviour *in* a ſtorm commends the wiſdom of a Pilot: to bear adverſity with an equal mind, is both the ſign and glory of a brave ſpirit.

CHAP. XC.

IF any ſpeak ill of thee, flee home to thy own conſcience, and examine thy heart: if thou be guilty 'tis juſt correction: if not guilty, 'tis a fair inſtruction: make uſe of both, ſo ſhalt thou diſtil honey out of gall, and out of an open enemy, create a ſecret friend. CHAP.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick is, military discipline: by that the one is made more able; by this the other is made more active: where both are wanting, there wants no danger to the one, through an humerous superfluity; to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, beasts are beneath thee: acknowledge him that is above, and thou shalt be acknowledg'd by them that are under thee: whilst *Daniel* acknowledg'd God to be above him, the Lyons acknowleg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed, whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence:

lence: if thou art a fool, thy ſilence is wiſdome; if a wiſe man, too long ſilence is folly: as too many words from a fools mouth, gives a wiſe man no leave to ſpeak, ſo too *long* ſilence in a wiſe man, gives a fool the opportunity of ſpeaking, and makes thee guilty of his folly.

CHAP. XCIV.

CONſider what thou wert, what thou art, what thou ſhalt be, what's within thee, what's above thee, what's beneath thee, what's againſt thee, what was before thee, what ſhall be after thee, and this will bring to thy ſelf humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himſelf poſitively, cannot know himſelf relatively.

CHAP. XCV.

THink not thy love to God merits Gods love to thee; his acceptance

ptance of thy duty crown his own
ſts in thee. Mans love to God is
othing but a faint reflection of
ods love to man.

CHAP. XCVI.

BE always leſs willing to ſpeak
than to hear; what thou heareſt
ou receiveſt, what thou ſpeakeſt
ou giveſt. It is more glorious to
ive, more profitable to receive.

CHAP. XCVII.

SEeſt thou good days, prepare for
evil times: No Summer but hath
is winter: he never reap'd com-
ort in adverſity, that ſow'd it not
n proſperity.

CHAP. XCVIII.

IF being a Magiſtrate, thou con-
niveſt at vice, thou nouriſheſt it:
f thou ſpareſt it, thou committeſt
t: what is not by thee puniſht in o-
hers, is made puniſhable in thee. He
hat favours preſent evils, entails
hem upon his proſperity: he that
excuſes

excuſes the guilty, condemns the innocent.

CHAP. XCIX.

TRuth haunts no corners, ſeeks no by-ways: if thou profeſs it, do it openly; if thou ſeek it, do it fairly: he deſerves not to profeſs Truth, that profeſſes it fearfully; he deſerves not to find the Truth, that ſeeks it fraudulently.

CHAP. C.

IF thou deſire to be wiſer yet, think not thy ſelf yet wiſe enough: and if thou deſire to improve knowledge in thy ſelf, deſpiſe not the inſtructions of another: he that inſtructs him that thinks himſelf wiſe enough, hath a fool to his ſcholar: he that thinks himſelf wiſe enough to inſtruct himſelf, hath a fool to his maſter.

The end of the Third Century.

ENCHIRIDION.

Cent. IV.

CHAP. I.

DEmean thy ſelf more warily in thy ſtudy, than in the ſtreet: If thy publick actions have a hundred witneſſes, thy private have a thouſand. The multitude looks but upon thy actions, thy conſcience looks into them; the multitude may chance to excuſe thee, if not acquit thee, thy conſcience will accuſe thee if not condemn thee.

CHAP. II.

OF all vices take heed of drunkenneſs; other vices are but fruits of diſordered affections; this diſorders

ders, nay, baniſhes reaſon; other vices but impare the ſoul, this demoliſhes her two chief faculties, the Underſtanding and the Will: Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice.

CHAP. III.

IF thy ſin trouble thee, let that trouble comfort thee; as pleaſure in the remembrance of ſin exaſperates juſtice, ſo ſorrow in the repentance of ſin mollifies mercy: it is leſs danger to commit the ſin we delight in, than to delight in the ſin we have committed; and more joy is promiſed to repentance than to innocency.

CHAP. IV.

THe way to God is by thy ſelf, the way to thy ſelf is by thy own corruptions: he that baulks this way, errs; he that travels by the creatures, wanders. The motion of the

the Heavens ſhall give thy ſoul no reſt: the vertue of herbs ſhall not encreaſe thine. The height of all Philoſophy, both natural and moral, is to know thy ſelf, and the end of this knowledg is to know God.

CHAP V.

INfamy is where it is receiv'd: if thou art a Mud-wall, it will ſtick; if Marble, it will rebound: if thou ſtorm at it, 'tis thine; if thou contemn it, 'tis his.

CHAP. VI.

IF thou deſire Magiſtracy, learn to forget thy ſelf: if thou undertake it, bid thy ſelf farewel. He that looks upon a common cauſe with private eyes, looks through falſe glaſſes. In the excercife of thy politique Office, thou muſt forget both Ethicks and Oeconomicks. He that puts on a publick Gown, muſt put off a private Perſon.

CHAP. VII.

LEt the words of a Virgin, though in a good cauſe, and to as good purpoſe, be neither violent, many, bold, nor firſt, nor laſt: it is leſs ſhame for a Virgin to be loſt in a bluſhing ſilence, than to be found in a bold eloquence.

CHAP. VIII.

ARe thou in plenty? give what thou wilt: art thou in poverty? give what thou canſt: As what is receiv'd, is receiv'd according to the manner of the Receiver; ſo what is given, is priz'd according to the meaſure of the Giver. He is a good workman, that makes as good work as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devil the Father of Lyes: If the telling of a Truth ſhall endanger thy life, the Author of Truth will protect thee from the danger, or reward

ward thee for thy damnage. If the telling of a Lye may secure thy life, the Father of Lyes will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish, than the Truth.

CHAP. X.

CONsider not so much what thou hast, as what others want; what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not. If thou hast many above thee, turn thy eye upon those that are under thee. If thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The Grave requires no marshal.

CHAP. XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be

wiſe, view the Peacocks feathers with his feet, and weigh thy beſt parts with thy imperfections. He that would rightly prize the man, muſt read his whole ſtory.

CHAP. XII.

LEt not the ſweetneſs of contemplation be ſo eſteem'd, that action be deſpis'd *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, ſo it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

CHAP. XIII.

IF thou haſt but little, make it not leſs by murmuring: if thou haſt enough, make it not too much by unthankfulneſs: he that is not thankfully contented with the leaſt favour he hath received, hath made himſelf incapable of the leaſt favour he can receive.

CHAP.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſin in taking it, is repeated every minute thou keep'ſt it: if thou canſt, reſtore it in kind; if not, in value: if it may be, reſtore it to the party, if not, to God: the poor is Gods receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: he that fears otherwiſe, gives advantage to the danger. It is leſs folly not to endeavour the prevention of the evil thou feareſt, than to fear the evil which thy endeavour cannot prevent.

CHAP. XVI.

IF thou haſt any excellency which is thine own, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation, and thy pride is but the

prologue of thy ſhame. Where vain glory commands, there folly counſels; where pride rides, there ſhame lacquies.

CHAP. XVII.

GOd hath ordained his creatures not only for neceſſity, but delight; ſince he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirſt, gave thee wine to exhilarate thy heart. Reſtore him for the one, a neceſſity of thanks, return him for the other the chearfulneſs of praiſe.

CHAP. XVIII.

IF the wicked flouriſh, and thou ſuffer, diſcourage not: they are fatted for deſtruction, thou are dieted for health; they have no other heaven but the hopes of a long earth, thou haſt nothing on earth but the hopes of a quick heaven. If there were no journeys end, the tra-

travel of a Chriſtian were more comfortleſs.

CHAP. XIX.

[M]p not thy wings with the Churches feathers, leſt thou fly to thy own ruin. Impropriations are bold Metaphors, which continued, are deadly Allegories. One foot of Land in Capite, encumbers the whole Eſtate. The Eagle ſnatch'd a coal from the Altar, but it fired her Neſt.

CHAP. XX.

[L]Et that Table which God hath pleas'd to give thee, pleaſe thee. He that made the veſſel, knows her burthen, and how to ballaſt her; he that made all things very well, if thou be content with a little, thou haſt enough, if thou complaineſt, thou haſt too much.

CHAP. XXI.

[W]Ouldſt thou diſcover the true worth of a man; behold him

naked: diſtreaſure him of his ill-got wealth, degrade him of his dear bought honour, diſrobe him of his purple habit, diſcard his pamper'd body: then look upon his ſoul, and thou ſhalt find how great he is. Natural ſweetneſs is never ſeented, but in the abſence of artificial.

CHAP. XXII.

IF thou art ſubject to any ſecret folly, blab it not, leſt thou appear impudent; nor boaſt of it, leſt thou ſeem inſolent. Every mans vanity ought to be his greateſt ſhame, and every mans folly ought to be his greateſt ſecret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge, leſt thou be beaten with ſtripes: if thou haſt attain'd knowledge, put it in practice, leſt thou be beaten with many ſtripes. Better not to know, what

we

we ſhould practice, than not to practice what we know; and leſs danger dwells in unaffected ignorance, than unactive knowledge.

CHAP. XXIV.

TAke heed thou harbor not that vice call'd Envy, leſt anothers happineſs be thy torment, and Gods bleſſing become thy curſe: Vertue corrupted with vain-glory, turns Pride: Pride poyſon'd with malice, becomes Envy: join therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall find no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembreſt it without hearts grief, the deeper it is rooted in thy heart: take heed it pleaſe thee not, eſpecially in cold blood: thy pleaſure in it makes it fruitful, and her fruit is thy deſtruction.

CHAP. XXVI.

THe two knowledges, of God, and thy self, are the high way to thy salvation: that breeds in thee a filial love, this is a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when fliers escape the Fowler. Idleness is the dead Sea that swallows all Vertues; and the self made Sepulcher of a living man. The idle man is the devils hireling; whose livery is rags, whose diet and wages are famine and diseases.

CHAP. XXVIII.

BE not so mad as to alter that countenance which thy Crea-

tor

tor made thee: remember it was the work of his hands, if it be bad, how dar'ſt thou mend it? if it be good, why doſt thou mend it? art thou aſham'd of his work, and proud of thy own? He made thy face to be known by, why deſireſt thou to be known by another? It is a ſhame to adulterate modeſty, but more to adulterate nature. Lay by thy art, and bluſh not to appear what he bluſhes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy religious actions be obedience: examine not why it is commanded, but obſerve it, becauſe it is commanded. True Obedience neither procraſtinates, nor queſtions.

CHAP. XXX.

IF thou wouldſt buy an inheritance in Heaven, adviſe not with thy purſe,

purſe, leſt in the mean while thou loſe thy purchaſe. The Widow bought as much for two mites, as *Zacheus* did for half his eſtate: the prize of that purchaſe is what thou haſt, and is not loſt for what thou haſt not, if thou deſire to have it.

CHAP. XXXI.

WIth the ſame height of deſire thou haſt ſin'd, with the like depth of ſorrow thou muſt repent: thou that haſt ſind to day, defer not thy repentance till to morrow, he that hath promiſed pardon to thy repentance, hath not promiſed life till thou repent.

CHAP. XXXII.

TAke heed how thou receiveſt praiſe from men: from good men neither avoid it nor glory in it. From evil men, neither deſire it, nor expect it. To be praiſed of them that are evil, or for that which is evil,

evil, is equal diſhonour: He is happy in his worth, who is praiſed by the good and imitated by the bad.

CHAP. XXXIII.

PRoportion thy Charity to the ſtrength of thy eſtate, leſt God proportion thy eſtate to the weakneſs of thy charity; Let the lips of the poor be the trumpet of thy gift, leſt in ſeeking applauſe, thou loſe thy reward. Nothing is more pleaſing to God than an open hand, and a cloſe mouth.

CHAP. XXXIV.

DOſt thou want things neceſſary? Grumble not: perchance it was a neceſſary thing thou ſhouldſt want: Endeavour lawfully to ſupply it; if God bleſs not thy endeavour, bleſs him that knoweth what is fitteſt for thee. Thou art Gods Patient, preſcribe not thy Phyſician.

CHAP.

CHAP. XXXV.

IF another's death, or thy own depend upon thy confession, if thou canſt, ſay nothing: if thou muſt, ſay the Truth: it is better thou loſe thy life, than God his honour: it is eaſie for him to give thee life, being condemn'd, as repentance having ſinn'd, it is more wiſdom to yield thy Body, than hazard thy ſoul.

CHAP. XXXVI.

CLoath not thy language, either with obſcurity, or affectation: in the one thou diſcover'ſt too much darkneſs, in the other, too much lightneſs: he that ſpeaks from the underſtanding to the underſtanding, is the beſt interpreter.

CHAP. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare

to

to overcome it: Death has no advantage, but when it comes a ſtranger.

CHAP. XXXVIII.

FEar nothing, but what thy induſtry may prevent: be confident of nothing but what fortune cannot deſeat: it is no leſs folly to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility to be depriv'd.

CHAP. XXXIX.

LEt not the neceſſity of Gods decree diſcourage thee to pray, or diſhearten thy prayers; do thou thy duty, and God will do his pleaſure: if thy prayers make not him ſound that is ſick, they will return and confirm thy health that are ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that

that thou haſt obeyed. Gods pleaſure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art too old, marry not, leſt thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love: let thy love adviſe before thou chuſe; and let thy choice be fixt before thou marry: remember that the whole happineſs or unhappineſs of thy life depends upon this one Act. Remember nothing but death can diſſolve this knot. He that weds in haſt, repents oft-times by leaſure: And he that repents him of his own act, either is, or was a fool by his own confeſſion.

CHAP. XLI.

IF God hath ſent thee a Croſs, take it up and follow him: uſe it wiſely leſt it be unprofitable; bear it patiently,

iently; leſt it be intollerable: behold in it Gods anger againſt ſin and his love towards thee, in puniſhing the one, and chaſtning the other; if it be light, ſlight it not; if heavy, murmur not: Not to be ſenſible of a judgment, is the ſymptome of a hardned heart; and to be diſpleas'd at his diſpleaſure, is a ſign of a rebellious will.

CHAP. XLII.

IF thou deſire to be magnanimous, undertake nothing raſhly, and fear nothing thou undertak'ſt: fear nothing but infamy: dare any thing but injury: the meaſure of magnanimity, is neither to be raſh nor timorous.

CHAP. XLIII.

PRactiſe in health to bear ſickneſs, and indeavour in the ſtrength of thy life to entertain death: he that hath a will to dye, not having power to live, ſhews neceſſity not vertue: it is the glory of a brave

brave mind to embrace pangs in the very arms of pleasure: what name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: if he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: it is thou must honour thy place; thy place not thee. It is a poor reward of worth that consists in a right hand, or a brick-wall.

CHAP. XLV.

PRay often, because thou sinn'st always, repent quickly, lest thou dye suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeys end.

Philosophy

ilosophy is a pleasant way, but
ngerous to him that either tires
retires: in this journey it's safe,
ither to loyter nor rest, till thou
st attained thy journeys end;
, that sits down a Philosopher,
es up an Atheist.

CHAP. XLVII.

Eat no sin for Gods sake, but
thy own; thy sin overthrows
t his glory, but thy good he gains
s glory not only from the salvation
the repentant, but also from the
nfusion of the rebellious: there
, vessels for honour, and vessels
e dishonour; but both for his he-
our. God is not grieved for the glo-
, he shall lose for thy improvi-
nce, but for the horror thou shalt
id for thy impenitence.

CHAP. XLVIII.

Neither over misery, nor deride
infirmity, nor despise deformity.
he first, shews thy inhumanity: the
cond thy folly; the third, thy pride.

he

he that made him miſerable, made thee happy to lament him: he that made him weak, made thee ſtrong to ſupport him: he that made him deform'd, gave thee favour to be humbled: he that is not ſenſible of anothers unhappineſs, is a living ſtone; but he that makes miſery the object of his triumph is an incarnate Devil.

CHAP. XLIX.

MAke thy recreations ſervants to thy buſineſſes, leſt thou become ſlave to thy recreations: when thou goeſt up into the Mountain, leave thy ſervant in the Valley: When thou goeſt to the City, leave him in the Suburbs. And remember, the Servant muſt not be greater than his Maſter.

CHAP. L.

PRaiſe no man too liberally before his face, nor cenſure him too laviſhly behind his back; the one favours of flatery, the other of malice, and

and both are reprehenſible: the true way to advance anothers vertue, is to follow it, and the beſt means to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him paſſive obedience. What thy well grounded conſcience will ſuffer, do chearfully without repining; where thou maiſt not do lawfully, ſuffer couragiouſly without Rebellion: thy life and livelyhood is thy Princes; thy conſcience is thy own.

CHAP. LII.

IF thou giveſt to receive the like, it is exchange: if to receive more, it is covetouſneſs: if to receive thanks, it is vanity: if to be ſeen, it is vain-glory: if to corrupt, it is bribery: if for example, it is formality: if for compaſſion,

compassion, it is charity; if becau
thou art commanded, 'tis obedien
The affection in doing the wo
gives a name to the work done.

CHAP. LIII.

FEar Death, but be not afraid o
Death. To fear it whets thy e
pectation: To be afraid of it dull
the preparation: if thou canst endu
it, it is but a sleight pain; if not, it i
but a short pain; to fear death i
the way to live long; to be afraid
of death, is to be long a dying.

CHAP. LIV.

IF thou desire the love of God an
man, be humble; for the proud
heart, as it loves none but it self, so
it is beloved of none, but by it self:
the voice of humility is Gods Mu
sick, and the silence of Humility is
Gods Rhetorick. Humility enforces,
where neither Vertue nor Strength
can prevail, nor Reason.

CHAP.

CHAP. LV.

LOok upon thy burning Taper, and there ſet the Emblem of thy Life; the flame is thy Soul, The wax thy Body, and is commonly a ſpan long; the wax (if never ſo well tempered) can but laſt his length; and who can lengthen it? If ill tempered, it ſhall waſt the faſter; yet laſt his length; an open window ſhall haſten either; an extinguiſher ſhall put out both: husband them the beſt thou canſt, thou canſt not lengthen them beyond their date: leave them to the injury of the Wind, or to the mercy of a waſtful hand, thou haſteneſt them; but ſtill they burn their length: but puff them out, and thou haſt ſhortned them, and ſtopp'd their paſſage, which elſe had brought them to their appointed end. Bodies according to their conſtitutions ſtronger or weaker, according to the equal-

lity

lity, or inequality of their Elements, have their dates, and may be preserv'd from shortning; but not lengthned. Neglect may waste them, ill diet may hasten them unto their journies end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits *of his* natural life. He only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulness. That without this too much sadness; this without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-

confidence: Let him not find thee falſe in words, unjuſt in thy actions, unſeaſonable in thy ſuits, nor careleſs in his ſervice: croſs not his paſſion, queſtion not his pleaſures, preſs not into his ſecrets; pry not into his prerogative: diſpleaſe him not, leſt he be angry; appear not diſpleas'd, leſt he be jealous: the anger of a King is implacable: the jealouſie of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy calling, and ear to good counſel: give alms to the poor, and the glory to God: forgive him that ignorantly offends thee, and him that having wittingly offended thee, ſeeks thee. Forgive him that hath forcibly abuſed thee, and him that hath fraudulently betray'd thee: forgive all thine enemies, but leaſt of all thy ſelf. Give

and it ſhall be given thee; forgive and it ſhall be forgiven thee; the ſum of all Chriſtianity is Give, and Forgive.

CHAP. LVIII.

BE not too great a nigaard in the commendations of him that profeſſes thy own quality: if he deſerve thy praiſe, thou haſt diſcovered thy judgment, if not, thy modeſty: honour either returns, or reflects to the giver.

CHAP. LIX.

IF thy deſires to raiſe thy fortunes, encourage thy delights to the caſts of Fortune, be wiſe betimes, leſt thou repent too late; what thou getteſt, thou gaineſt by abuſed providence; what thou loſeſt, thou loſeſt by abuſed patience; what thou winneſt is prodigally ſpent; what thou loſeſt

it is prodigally loſt: it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE every wary for whom thou becomeſt ſecurity, and for no more than thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Security is a ſlave to both; whilſt the borrower and lender are both eaſed, the Security bears both their burdens: he is a wiſe Security that ſecures himſelf.

CHAP. LXI.

LOok upon thy affliction as thou doſt upon thy phyſick: both imply a diſeaſe, and both are applyed for a cure; that of the Body, this of the Soul: if they work, they promiſe health; if not they threaten

death: he is not happy that is not afflicted, but he that find happineſs by his affliction.

CHAP. LXII.

IF the knowledge of good whet thy deſire to good, it is a happy knowledge: if by thy ignorance of evil, thou art ſurpriz'd with evil, it is an unhappy ignorance: Happy is he that hath ſo much knowledge of good as to deſire it, and *but ſo* much knowledge of evil as to fear it.

CHAP. LXIII.

WHen the fleſh preſents thee with delights, then preſent thy ſelf with dangers: where the world poſſeſſes thee with vain hopes, there poſſeſs thy ſelf with true fear: when the devil brings thee oyl, bring thou vinegar: The way to be ſafe, is never to be ſecure.

CHAP.

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good, is civil retribution: to do good for evil, is Chriſtian perfection: the act of forgiveneſs is Gods Precept: the demander of forgiveneſs is Gods Preſident.

CHAP. LXV.

REverence the Writings of holy men, but lodge not thy faith upon them, becauſe but men; they are good Pooles, but no Fountains. Build on *Paul* himſelf no longer than he builds on *Chriſt*: if *Paul* renounce his Maſter, renounce *Peter*. The word of man may convince reaſon, but the word of God alone can compel conſcience.

CHAP. LXVI.

IN civil things follow the moſt; in matters of Religion, the fewest; in all things follow the beſt: ſo ſhall thy wayes be pleaſing to God, ſo ſhall thy behaviour be plauſible with men.

CHAP. LXVII.

IF any loſs or miſery hath befalln to thy brother, diſſemble it to thy ſelf; and what counſel thou giveſt him, regiſter carefully; and when the caſe is thine, follow it: So ſhall thy own reaſon convince thy paſſion, or thy paſſion convince her own unreaſonableneſs.

CHAP. LXVII.

WHen thou goeſt about to change thy moral liberty into a Chriſtian ſervitude, prepare thy ſelf to be the worlds laughing-ſtock: if thou overcome her ſcoffs, thou

thou ſhalt have double honour: if overcome, double ſhame: he is unworthy of a good maſter, that is aſham'd of a bad livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the croſſing of a Hare, or the crying of a Cricket, trouble thee. They portend no evil, but what thou feareſt, he is ill acquainted with himſelf, that knows not his own fortunes more than they. If evil follow it, it is the puniſhment of thy ſuperſtition; not the fulfilling of their portent. All things are lucky to thee, if thou wilt, nothing but is ominous to the ſuperſtitious.

CHAP. LXX.

SO behave thy ſelf in thy courſe of life, as at a Banquet. Take what is offer'd with modeſt thankfulneſs: and expect what is not as yet offer'd with hopeful patience: let not thy

rude appetite preſs thee, nor a ſlight carefulneſs indiſpoſe thee; nor a ſullen diſcontent deject thee. who deſires more than enough, hath too much: and he that is ſatisfied with a little, hath no leſs than enough: *Bene eſt cui Deus obtulit parce, quod ſatis eſt manu.*

CHAP. LXXI.

IS thy child dead? he is reſtor'd, not loſt: is thy treaſure ſtoln? it is not loſt, it is reſtor'd: he is an ill debtor, that counts repayment *loſs*. But it was an evil chance that took thy child, and a wicked hand that ſtole thy treaſure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not loſt when willingly reſtored, but when unworthily receiv'd.

CHAP. LXXII.

CEnſure no man, detract from no man: praiſe no man before his face;

face; traduce no man behind his back. Boaſt not thy ſelf abroad, nor flatter thy ſelf at home: if any thing croſs thee, accuſe thy ſelf: if any one extol thee, humble thy ſelf: honour thoſe that inſtruct thee, and be thankful to thoſe that reprehend thee. Let all thy deſires be ſubjected to reaſon, and let thy reaſon be corrected by Religion. Weigh thy ſelf by thy own ballances, and truſt not the voice of wild Opinion: Obſerve thy ſelf as thy greateſt enemy, ſo ſhalt thou become thy greateſt friend.

CHAP. LXXIII.

ENdeavour to make thy diſcourſe ſuch as may adminiſter profit to thy ſelf, or ſtanders by, leſt thou incur the danger of an idle word: above all Subjects, avoid thoſe which are ſcurrilous and obſcene; Tales that are impertinent and improbable, and dreams.

CHAP. LXXIV.

IF God hath bleſt thee with a Son bleſs thou that Son with a lawful calling: chuſe ſuch employment as may ſtand with his fancy and thy judgment. His country claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing uſurps his life, and robs his Country of a Servant.

CHAP. LXXV.

AT the firſt entrance into thy eſtate, keep a low ſail; thou mayeſt riſe with honour, thou canſt not decline without ſhame: he that begins as his Father ended, ſhall end as his Father begun.

CHAP. LXXVI.

IF any obſcene Tale ſhould chance to ſlip into thy ears, among the varieties of diſcourſe (if opportunity admit)

admit) reprove it: if otherwiſe, let thy ſilence, or change of countenance, interpret thy diſlike: the ſmiling ear is a Baud to the laſcivious tongue.

CHAP. LXXVII.

BE more circumſpect over the works of thy brain, than the actions of thy body: theſe have infirmity to plead for them, but they muſt ſtand upon their own bottoms: theſe are but the objects of few; they of all: theſe will have equals to defend them; they have inferiours to envy them; ſuperiours to deride them, all to cenſure them: it is no leſs danger for theſe to be proclaim'd at *Paul's* Croſs, than for them to be proteſted in *Paul's* Church-yard.

CHAP. LXXVIII.

USe Common-place-Books, or Collections, as indexes, [illegible] thee to the Authors, leſt [illegible]

bus'd: he that takes learning upon truſt, makes him a fair Cup-board with anothers plate. He is an ill adviſed purchaſer, whoſe Title depends more on witneſſes than evidences.

CHAP. LXXIX.

IF thou deſire to make the beſt advantage of the Muſes, either by reading, to benefit thy ſelf, or by writing, others, keep a peaceful ſoul in a temperate body: a full belly makes a dull brain, and a turbulent ſpirit a diſtracted judgement. The Muſes ſtarve in a Cooks ſhop and a Lawyers ſtudy.

CHAP. LXXX.

WHen thou communicates thy ſelf by Letters, heighten or depreſs thy ſtile according to the quality of the party and buſineſs: That which thy tongue would preſent to any, if preſent; let thy Pen repreſent to him abſent. The

tongue

tongue is the minds interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy soul in exercise lest her faculties rust for want of motion. To eat, sleep, or sport too long, stops the natural course of her natural actions. To dwell too long in the employments of the body, is both the cause and sign of a dull spirit.

CHAP. LXXXII.

BE very circumspect to whose tuition thou commit'st thy Child: every good Scholar is not a good Master. He must be a man of invincible patience, and singular observation; he must study Children, that will teach them well, and reason must rule him, that would rule wisely: he must not take advantage of an ignorant father, nor give too much

CHAP. LXXXVII.

LEt not the expectation of a reversion entice thy heart to the wish of the possessors death, lest a judgment meet thee in thy expectation, or a curse overtake thee in the fruition. Every wish makes thee a murtherer, and moves God to be an accessary. God often lengthens the life of the Possessor with *the* days of the Expector.

CHAP. LXXXVII.

PRize not thy self by what thou hast, but by what thou art, he that values a Jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine: The Scripture lies open to the humble heart, but lockt againſt the proud inquiſitor; he that believeth with an implicite Faith, is a meer Emperick in Religion.

CHAP. XC.

OF all ſins take greateſt heed of that which thou haſt laſt, and moſt repented of. He that was laſt thruſt out of doors is the next readieſt to croud in again: and he that thou haſt ſorely baffled, is likelieſt to call more help for a revenge. It is requiſite for him that hath caſt one Devil out, to keep ſtrong hold leſt ſeven return.

CHAP.

CHAP. XCI.

IN the meditation of divine myſteries keep thy heart humble, and thy thoughts holy, let Philoſophy not be aſham'd to be confuted, nor Logick bluſh to be confounded; what thou canſt not prove approve; what thou canſt not comprehend believe; and what thou canſt beleive admire, ſo ſhall thy ignorance be ſatisfied in thy faith, and thy doubts ſwallowed up with wonders. The beſt way to ſee day-light, is to put out thy candle.

CHAP. XCII.

IF Opinion hath cried thy Name up, let thy Modeſty cry thy Heart down, leſt thou deceive it, or it thee: there is no leſs danger in a great Name, than a bad, and no leſs honour in deſerving of praiſe, than in the enduring it.

CHAP.

CHAP. XCIII.

Use the holy Scriptures with all reverence, let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin: it is a subject for thy faith nor fancy; where a wit and blasphemy is one trade, the understanding is bankrupt.

CHAP. XCIV.

Dost thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change; in his sight is life: if thy will drive thee into a dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death; from whence, if he redeem thee, he is merciful, if not he is just; in both he receives glory.

CHAP.

CHAP. XCV.

MAke uſe of time, if thou love eternity: know, yeſterday cannot be recall'd, to morrow cannot be aſſured; to day is only thine; which if thou procraſtinate, thou loſeſt, which loſt, is loſt for ever. *One to day*, is worth *two to morrows.*

CHAP. XCVI.

IF thou be ſtrong enough to encounter with the times, keep thy ſtation; if not, ſhift a foot to gain advantage of the times. He that acts a Begger to prevent a Thief, is near the poorer. It is a great part of wiſdom ſometimes to ſeem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Author, leſt thou loſe thy own gravy: what thou haſt read and digeſted, being delivered in thy own ſtile, becomes thine. It is more decent to wear a plain ſuit of one entire cloth, than a gaudy garment checquered with divers richer fragments.

CHAP. XCVIII.

IF God hath bleſt thee with inheritance and children to inherit, truſt not the ſtaff of thy family to the hands of one. Make not many beggers in the building up of one great heir, leſt, if he miſcarry through a prodigal will, the reſt ſink through a hard neceſſity. Gods allowance is a double portion: when high blood and generous breeding, break their faſt in plenty, and dine in poverty, they often ſup in infamy. If thou deny them Falcons wings, to prey on fowl, give them Kites ſtomachs to ſeize on garbadge.

CHAP.

CHAP. XCIX.

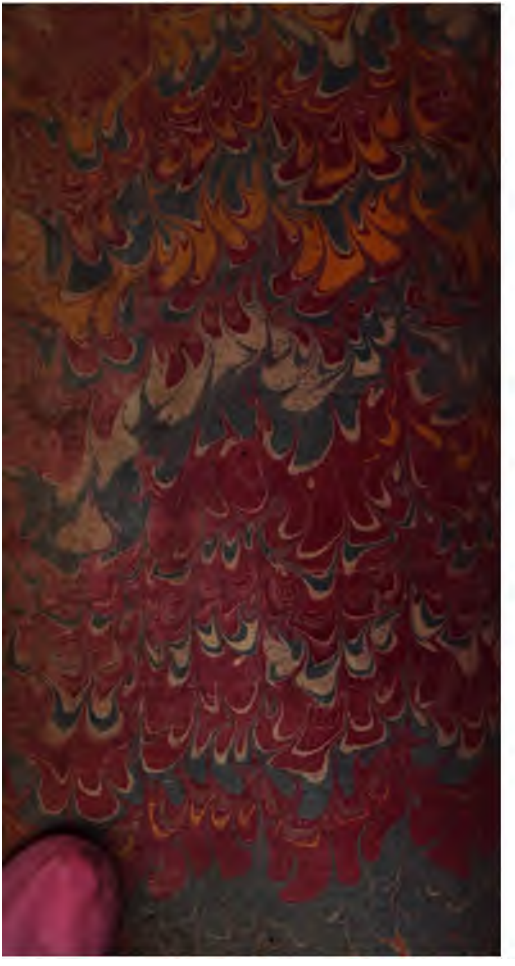
BE very vigilent over thy Child in the *April* of his understanding; leſt the froſts of *May* nip his bloſſoms. While he is a tender *Twig*, ſtreighten him; whilſt he is a new *Veſſel* ſeaſon him; ſuch as thou mak'ſt him, ſuch commonly thou ſhalt find him. Let his firſt leſſon be *Obedience*, and the ſecond ſhall be what thou wilt. Give him Education in good Letters, to the utmoſt of thy ability and his capacity. Seaſon his youth with the love of his *Creator*, and make the fear of his God the beginninning of his knowledge. If he have an active ſpirit, rather rectifie than curb it; but reckon idleneſs among his chiefeſt faults: Above all things, keep him from vain, laſcivious and amorous pamphlets, as the *Primmers* of all vice. As his judgment ripens, obſerve his inclination, and tender him a *Calling* that ſhall not croſs

croſs it: forced *Marriages* and *Callings* ſeldome proſper. Shew him both the *Mow* and the *Plough*; and prepare him as well for the danger of the *Skirmiſh*, as poſſeſs him with the honour of the prize. If he chuſe the profeſſion of a Scholar, adviſe him to ſtudy the moſt profitable Arts: *Poetry* and the *Mathematicks*, take up too great a latitude of the ſoul, and moderately uſed, are good *Recreations*, but bad *Callings*, being nothing but their own *Reward*. If he chuſe the profeſſion of a *Souldier*, let him know withal *Honour* muſt be his greateſt wages, and his enemies his ſureſt *pay-maſter*. Prepare him againſt the danger of a war; and adviſe him of the greater miſchiefs of a *Garriſon*. Let him avoid *Debauchedneſs* and *Duels*, to the utmoſt of his power, and remember he is not his own man: and (being his Countries ſervant, hath no eſtate in his own life. If he chuſe a *Trade*, teach

teach him to forget his Fathers *Houſe*, and his Mothers *Wing*. Adviſe him to be conſcionable, careful, and conſtant. This done, thou haſt done thy part, leave the reſt to providence, and thou haſt done it well.

CHAP. C.

CONvey thy love to thy friend, as an arrow to the mark, to ſtick there; not as a ball againſt the wall, to rebound back to thee: that friendſhip will not continue to the end, that is begun for an end.

MEditation is the Life of the Soul, Action is the Soul of Meditation, Honour is the reward of Action: So meditate, that thou may'ſt do; ſo do, that thou may'ſt purchaſe Honour; for which purchaſe give God the Glory.

FINIS.